







# RECOMMENDATIONS

FROM REV. DR. ALEXANDER,

Professor of Polemic and Didactic Theology, Theological Seminary.  
Princeton, N. J.

It is known to every one, in the least acquainted with biblical subjects, that the division of the sacred scriptures into chapters and verses, was not made by the inspired writers; but is the invention of men, and in a considerable part modern. Now, although these divisions afford great convenience in making references to particular passages of scripture; yet they often interrupt the sense and destroy the connexion, because they are injudiciously placed. Every attentive reader of the Bible must have observed, that in many instances where the connexion is close, and the text should be continuous, a break occurs by the termination of a chapter or a verse. To obviate this inconvenience, most critical editors of the Greek Testament, as WETSTEIN, GRIESBACH, KNAPP, &c. have rejected the common division of our chapters and verses, and have divided the text into paragraphs, in accordance with the sense: but, that the facility of making references might not be destroyed, and our existing concordances rendered useless, they have preserved the numbering of the chapters and verses in the margin, in juxtaposition with the text to which they are attached.

Now, it is desirable that the same arrangement should be made in our English editions of the Bible—at least, in some of them; and Mr. James Nourse has undertaken the work, and has bestowed much care and no inconsiderable labor in preparing the whole Bible for publication, upon the plan above mentioned.

I would, therefore, respectfully recommend his undertaking to the patronage of the Christian public.

*Princeton, N. J.*

A. ALEXANDER.

FROM REV. DR. MILLER,

Professor of Eccles. Hist. and Church Government, in same Seminary.

*Princeton, N. J.*

MY DEAR SIR—Every thing which facilitates the intelligent reading of the sacred scriptures, is, of course, valuable and worthy of encouragement. It is therefore with pleasure that I am informed of your design to publish a *second* edition of the New Testament, and, if sufficient patronage can be obtained, the whole Bible, on the plan alluded to in the preceding statement of my reverend and respected colleague. I entirely concur with him in his views of the subject, and in his wishes for the success of your undertaking.

I am, my dear sir, with much respect,  
Yours, &c.

MR. NOURSE.

SAMUEL MILLER.

FROM REV. DR. LAURIE, AND OTHERS.

*Washington City, D. C.*

MY DEAR SIR—Your design of publishing the whole Bible in the same manner in which you have already published the New Testament, meets my cordial approbation. Besides corresponding in *form* with the best editions of the original scriptures, it will have the decided advantage of placing distinctly before the eye the several portions of the word of God, in their various connexions and dependencies, and thus materially aid in ascertaining their genuine sense. I trust the undertaking will meet with the encouragement it merits.

I am, my dear sir, affectionately yours,

MR. JAMES NOURSE.

JAMES LAURIE.

*Washington City, D. C.*

We cordially concur in the opinion expressed by Dr. Laurie, of the work proposed to be published by Mr. Nourse, and sincerely wish him entire success in his undertaking.

J. N. CAMPBELL,  
I. L. SKINNER.

*Washington City, D. C.*

The arrangement and publication of the Bible *without verbal alteration*, on the plan proposed by Mr. Nourse, meet with my cordial approbation.

R. POST.

*Recommendation to the plan of the Testament, which is the same as that of this Bible.*

FROM REV. M. BROWN, D. D.

PRESIDENT OF JEFFERSON COLLEGE, PENNSYLVANIA.

*Canonsburg, Pa.*

DEAR SIR—I can imagine no objection to this plan, except what may be suggested by prejudice arising from association, which attaches sacredness to the mere arrangement in which we have been accustomed to read the sacred volume. This, though a prejudice, is yet connected with feelings which cannot be condemned. Like every other change in matters of religion, it will meet with opposition; but ultimately the plan proposed must prevail, and an arrangement adapted to the sense be admitted into general use.

Mr. JAMES NOURSE.

M. BROWN.

FROM REV. D. L. CARROLL,

*Now Pastor of the First Presbyterian Church, Brooklyn, L. I.*

I have examined the Edition of the New Testament, published by Mr. Nourse, according to the plan on which he now proposes to publish the *whole Bible*, and consider it as having a decided superiority over every other form in which our English translation of the Scriptures has appeared before the public. I sincerely hope that the present Edition will meet with a ready and an extensive reception, as I doubt not but that the word of God, thus *arranged in paragraphs according to the sense*, will commend itself alike to the *Christian* and the *Critic*.

*Litchfield, Conn.*

D. L. CARROLL.

*Philadelphia, December, 1829*

DEAR SIR—Having examined your specimens of a Bible,—the common text being arranged in paragraphs, without verbal alteration,—we hereby signify our approbation of the plan, and recommend it to our Christian friends and the public.

EZRA STILES ELY, D. D. *Pastor of 3d Presb. Ch. Phila.*

JOHN L. GRANT, *Pastor of 13th Presb. Ch. Phila.*

JOEL T. BENEDICT, *General Agent of Penn. Tr. Soc'y.*

ROBERT BAIRD, *General Agent of Am. S. S. Union.*

*Deposited in Mass. Dist. Clerk's Office*

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NEW TESTAMENT

*Record in the Dept. of Sta*  
*of the*  
*Lord and Savior*  
*Jan 12. 1835-*

JESUS CHRIST;

TRANSLATED OUT OF

The Original Greek,

AND WITH THE FORMER TRANSLATIONS DILIGENTLY  
COMPARED AND REVISED.



THE TEXT OF THE COMMON TRANSLATION IS ARRANGED IN PARAGRAPHS,  
SUCH AS THE SENSE REQUIRES; THE DIVISIONS OF CHAPTERS AND  
VERSES BEING NOTED IN THE MARGIN, FOR REFERENCE.

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BY JAMES NOURSE.

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## PREFACE

### TO THE PARAGRAPH BIBLE.

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THAT the Bible is the word of God, given by the inspiration of the Spirit, and able to make "*us wise unto Salvation*," is admitted by every Christian. To all such, its truths are very precious; and having derived instruction and comfort from them, they ardently desire that others may enjoy the same.

The Christian reads his Bible, for spiritual improvement. But others read with a different motive; men of the world from curiosity, and the critic to ascertain the grammatical sense. The latter has an advantage over all others; he reads the original, and is not confined to translations.

But the Critic derives no little assistance in prosecuting his study of the divine word, from *the manner* in which the originals are printed: the arrangement of the text, both in Hebrew and in the Greek, being in continuous paragraphs corresponding with the sense; and it is the deliberate conclusion, both of these critics and of theologians of great experience, that the gain from this arrangement is incalculable.

The *Hebrew* is always printed in paragraphic form; and those editions of the *Greek Testament*, which follow the same plan, dividing the text into continuous paragraphs, and retaining the notation of Chapters and Verses in the margin for the purpose of reference, are by scholars now used altogether. Such are the advantages resulting from an arrangement of this kind, that it is surprising any other should ever have obtained.

2. To meet some objections of men of taste; to transfer into the English Bible the arrangements of the Hebrew and Greek, and thus give those, who must necessarily read a translation, the same advantage the critic enjoys; and to do away a very common but erroneous impression, that the Bible is rather a collection of apothegms, or disconnected sentences, than composed of regular histories and treatises on religion,

which have their separate topics and connexions;—in a word, to present the *English reader* with the word of God, so arranged, that the injurious tendency of the divisions so universal in our English copies, may be counteracted; is the design of the present undertaking. For the subdivision of the books of Sacred Scripture, into chapters and verses, without regard to the sense, and frequently to its great injury, has thrown a most serious obstacle in the way of common readers. It is a method peculiar to the Bible, and confined to translations alone. Yet the Word of God is not deserving of such an injurious peculiarity as this.

3. The fact being as has been stated, it may be matter of surprise, that these divisions were introduced, and so long retained. But it should be remembered that the design with which the present divisions in the English Bible were first used, was very different from that to which they have been applied.

For that there is any thing *sacred* in the old divisions which forbids their change, or even their entire rejection, will be supposed by none, when it is known that the divisions of *Chapters* were first introduced into the Bible about the middle of the 13th century, and *Verses* about the middle of the 16th. Their history is this:—Cardinal Hugo, who flourished about the middle of the 13th century, having projected a concordance for the Latin Bible, for the purpose of reference divided the whole into heads or *chapters*, without any regard to the sense, and then subdivided these portions into equal parts, to which he attached in the margin the letters A, B, C, &c. (The chapters now continue throughout, exactly as he made them.) The Greek Church did not receive these divisions till the middle of the 15th century; and no manuscript written previous to that time, contains the divisions of Hugo. The *subdivisions* of the chapters in the *Old Testament*, were somewhat altered by successive editors, when applied to the Hebrew, and assumed their present form in the edition of Athias, A. D. 1661; yet were always retained in the margin.

The *verses* in the *New Testament* were invented by Robert Stephens. He made them while on a journey; but placed

them in the margin, intending them only for reference. Their utility for this purpose soon gained them a general reception.

The translators of the English Bible unwarily gave a new appearance and authority to these divisions. In that published at Geneva, A. D. 1557, by the exiles in the reign of Mary, not only the chapters, as formerly, were separated, but the verses also. This unwise alteration was followed by editors of the Greek Testament, and soon became general. John Albert Bengel, distinguished alike for his piety and his learning, in an edition of the Greek Testament, published in 1734, restored the marks of the divisions to their proper place, taking great care to insure their utility for reference, and disposed the whole text into paragraphs. Succeeding editors have followed his plan, using their own judgment in forming the paragraphs. Greisbach's edition, and Knapp's, which are generally preferred, vary little from Bengel's.

4. In this reprint of our common English version, *not a word is designedly altered from the copies in use*. In forming the paragraphic divisions, the best Editions of the Originals have been continually consulted, and generally followed:—of the *Old Testament*, Vander Hooght's and others'—of the *New*, Knapp's (3d ed. Halle, 1824.)

These divisions are of three kinds: *First*, those which commence with **ANTIQUE** capitals, informing the reader of the commencement of the different PARTS into which a Book is divided: Gen. i. 1. iii. 1. iv. 1. Matt. i. 1. iii. 1. iv. 13, &c. These parts are numbered on the head of the page. *Secondly*, those which commence with common CAPITALS, showing that the connexion of such paragraphs with what precedes is slight: Gen. ii. 4. v. 1. Matt. i. 18, &c. *Thirdly*, those which commence with SMALL CAPITALS, intimating that the connexion is somewhat closer. These distinctions occur most in the Historical books, in which, *time* and *place* enter much into the narrative.

5. The notation of the Chapters and Verses is, as the title imports, retained only in the margin. The chapters are noted by antique figures, **1, 2, 3, &c.**; the verses, by figures of

common size. The chapter or verse always commences in the line, at the end of which figures are placed.

The *end* of the chapter or verse is always at the longest pause in the line; or, when this is not the case, a small perpendicular dash or stroke (') is inserted, a little above the line of the text: Gen. ii. 1. Matt. i. 4. Wherever it would be difficult to learn the end of the verse from the punctuation alone, this dash is introduced: Matt. iii. 16. iv. 9, &c. Sometimes, when the verses are unusually short, *two* or more may end in the same line; in such cases, the dashes occur at the end of every verse, while the number of only the first that ends in the line is found in the margin, (the numbers of the rest being omitted :) Matt. xv. 25. John i. 35. 37. But when two verses end in the same line, the number of each being a unit, both are noted: Matt. xxv. 4, 5. 7, 8.

6. Though no word is changed in the text of our Common Translation, yet the attentive reader will soon perceive that the *punctuation* somewhat differs from the old. This variation, however, *nowhere alters the sense*, but is intended to impress more vividly the common meaning of the passage.

*Two dashes*, or *several periods*, are placed both before and after a sentence, to intimate that the sentence embraced by them is a kind of parenthesis or digression: Matt. xxvii. 9. John i. 15. 1 Tim. i. 5. 18. Heb. v. 7. vii. 1. 13. Two or more periods are sometimes used, to intimate that the narrative or discourse is abruptly ended: Acts vii. 33, &c. In the *New Testament*, all quotations from the Old are marked in the common manner, (" "): some quotations from the heathen poets, (as Acts xvii. 28. 1 Cor. xv. 33. Titus i. 12,) some repetitions of what had been said on a former occasion, (as Matt. iii. 17,) and some proverbs, are marked with a single quotation, (' '). These are the only alterations admitted.

7. On the head of the page, there are introduced the title of each part of a book, the numeration of the part, and the date.

One large section sometimes contains many subdivisions, and the *larger* are numbered throughout the history or book;

thus the 1st section is *the Creation*, the 2d *the Fall*, &c.—The metrical and prophetical parts are immediately distinguished from the prose and history, by the form in which they are printed. See Gen. xlix. Ex. xi. Job. Psalms. Luke i. 47, &c.

The four Gospels are considered as forming together *one history*, and are severally divided into *eight* parts, according to Townshend's Harmony. Of these parts, the minor divisions which are not numbered, are generally those noted by Townshend.

The Acts of the Apostles, (in imitation of the same author,) is divided into *six* parts, as will be seen by the heading.

The Epistles are divided according to the same general plan.

The Editor cannot conclude without expressing a hope that this attempt will be patronized by those who love the Bible. He has undertaken this labor with the sincerest wish to do good, and claims no merit, but that which is due to a strong desire to give to others the same advantages he enjoys himself. The Bible cannot be understood, if only occasionally consulted; it imperiously demands our close attention, and must not be read chapter by chapter, and then laid aside. It must be carefully studied as one great whole. Let a whole book be read, at one time; then let its natural parts be separately examined, and after that every clause by itself. If the old divisions are forgotten by the reader, and he studies in the way recommended, he will soon see new beauties in the Bible.

# THE NAMES

## OF THE

### BOOKS OF THE NEW TESTAMENT,

#### WITH

#### THE NUMBER OF CHAPTERS;

#### ALSO

#### THEIR CHRONOLOGICAL ARRANGEMENT, DATES, AUTHORS, &c.

Books.	Chap.	Date	Authors, where written, &c.	
HISTORICAL.			A.D.	
Matthew . . . . .	28	37	<i>Matthew</i> , in Judea; in Syriac and Greek, for Jewish converts.	
Mark . . . . .	16	65	<i>Mark</i> , probably at Jerusalem; for Christians in general.	
Luke . . . . .	24	63	<i>Luke</i> , the companion of <i>Paul</i> ; in Greece; for Gentile converts.	
John . . . . .	21	96	<i>John</i> , the Apostle; at Ephesus; to confute heretics.	
Acts . . . . .	28	64	<i>Luke</i> , in Greece; to furnish a history of the church.	
EPISTLES OF PAUL.			Chronological order.	
To the Romans . . . .	16	58	At Corinth. See Ac's	xx. 2.
1 Corinthians . . . .	16	56	" Ephesus. "	" xix. 22.
2 Corinthians . . . .	13	57	" Ephesus. "	" xix. xx.
Galatians . . . . .	6	51	" Corinth. "	" xvij. 1-10.
Ephesians . . . . .	6	61	" Rome. "	" xxviii. 17-30.
Philippians . . . .	4	61	" Rome. "	" " "
Colossians . . . . .	4	61	" Rome. "	" " "
1 Thessalonians . . .	5	50	" Corinth. "	" xviii. 1-5.
2 Thessalonians . . .	3	51	" Corinth. "	" xviii. 6-11.
1 Timothy . . . . .	6	64	{ In Macedonia, previous to his second imprisonment.	
2 Timothy . . . . .	4	65	{ At Rome, during his second imprisonment.	
Titus . . . . .	3	64	{ In Macedonia, previous to his second imprisonment.	
Philemon . . . . .	1	62	{ At Rome, during his first imprisonment.	
Hebrews . . . . .	13	63	{ In Italy, after release from his first imprisonment.	
GENERAL OR CATHOLIC.				
Of James . . . . .	5	62	At Jerusalem.	The date of these is very uncertain. John wrote after the death of <i>Peter</i> and the destruction of Jerusalem.
1 of Peter . . . . .	5	65	{ At Babylon.	
2 of Peter . . . . .	3	66		
1 of John . . . . .	5	96	{ At Ephesus, probably.	
2 of John . . . . .	1	96		
3 of John . . . . .	1	97		
Of Jude . . . . .	1	66	Unknown.	
PROPHETIC.				
Revelation . . . . .	22	98	At Ephesus.	

A. D. 37. Gospel of Matthew
" 50. 1 Thessalonians
" 50. 2 Thessalonians
" 51. Galatians
" 56. 1 Corinthians
" 57. 2 Corinthians
" 58. Romans
" 61. Ephesians
" 61. James
" 61. Philippians
" 61. Colossians
" 62. Philemon
" 63. Gospel of Luke
" 63. Hebrews
" 64. Acts of the Apostles
" 64. 1 Timothy
" 64. Titus
" 64. 1 Peter
" 65. Gospel of Mark
" 65. 2 Timothy
" 66. 2 Peter
" 66. Jude
" 97. Gospel of John
" 97. 1 John
" 97. 2 John
" 97. 3 John
" 98. Revelation



# THE GOSPEL ACCORDING TO MATTHEW.

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**THE** book of the generation of Jesus Christ, the son of David, **1**  
the son of Abraham.

ABRAHAM begat Isaac; and Isaac begat Jacob; and Jacob **2**  
begat Judas and his brethren. And Judas begat Phares and **3**  
Zara of Thamar; and Phares begat Esrom. And Esrom begat **4**  
Aram; 'and Aram begat Aminadab. And Aminadab begat **5**  
Naasson; and Naasson begat Salmon. And Salmon begat Booz **6**  
of Rachab; and Booz begat Obed of Ruth. And Obed begat **7**  
Jesse; 'and Jesse begat David the king. And David the king **8**  
begat Solomon of her *that had been the wife* of Urias; and Solo- **9**  
mon begat Roboam. And Roboam begat Abia; and Abia begat **10**  
Asa. And Asa begat Josaphat; and Josaphat begat Joram. **11**  
And Joram begat Ozias; 'and Ozias begat Joatham. And Joa- **12**  
tham begat Achaz; and Achaz begat Ezekias. And Ezekias **13**  
begat Manasses; and Manasses begat Amon. And Amon begat **14**  
Josias; and Josias begat Jeconias and his brethren, about the **15**  
time they were carried away to Babylon. And after they were **16**  
brought to Babylon, Jechonias begat Salathiel; and Salathiel **17**  
begat Zorobabel. And Zorobabel begat Abiud; and Abiud **18**  
begat Eliakim. And Eliakim begat Azor; 'and Azor begat **19**  
Sadoc. And Sadoc begat Achim; and Achim begat Eliud. **20**  
'And Eliud begat Eleazar; and Eleazar begat Matthan. And **21**  
Matthan begat Jacob; and Jacob begat Joseph the husband of **22**  
Mary, of whom was born JESUS, who is called CHRIST. So all **23**  
the generations from Abraham to David *are* fourteen genera-  
tions; and from David until the carrying away into Babylon *are*  
fourteen generations; and from the carrying away into Babylon  
unto Christ *are* fourteen generations.

NOW the birth of Jesus Christ was on this wise: When as **18**  
his mother Mary was espoused to Joseph, before they came to-  
gether, she was found with child of the Holy Ghost. Then Jo- **19**  
seph her husband, being a just *man*, and not willing to make her  
a public example, was minded to put her away privily. But **20**  
while he thought on these things, behold, the angel of the LORD  
appeared unto him in a dream, saying, Joseph, thou son of  
David, fear not to take unto thee Mary thy wife: for that which  
is conceived in her is of the Holy Ghost: and she shall bring **21**  
forth a son, and thou shalt call his name JESUS: for he shall save  
his people from their sins. (Now all this was done, that it might **22**  
be fulfilled which was spoken of the LORD by the prophet,  
saying,

Behold, a Virgin shall be with child, -  
And shall bring forth a son,  
And they shall call his name EMMANUEL,

**23**

which being interpreted, is, GOD WITH US.) Then Joseph, **24**

being raised from sleep, did as the angel of the LORD had bidden him, and took unto him his wife: and knew her not till she had brought forth her first-born son: and he called his name JESUS. 25

NOW when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came WISE MEN from the east to Jerusalem, 'saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him; In Bethlehem of Judea: for thus it is written by the prophet, 2 2 3 4 5

And thou Bethlehem, in the land of Juda,  
Art not the least among the princes of Juda:  
For out of thee shall come a Governor,  
That shall rule my people Israel. 6

Then Herod, when he had privily called the WISE MEN, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. 7 8 9 10 11 12

AND when they were departed, behold, the angel of the LORD appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the LORD by the prophet, saying, 13 14 15

Out of Egypt have I called my Son.

THEN Herod, when he saw that he was mocked of the WISE MEN, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the WISE MEN. Then was fulfilled that which was spoken by Jeremy the prophet, saying, 16 17

In Rama was there a voice heard,  
Lamentation, and weeping, and great mourning,  
Rachel weeping for her children,  
And would not be comforted, because they are not. 18

BUT, when Herod was dead, behold, an angel of the LORD appeareth in a dream to Joseph in Egypt, 'saying, Arise, and take 19 20

the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

**IN** those days came John the Baptist, preaching in the wilderness of Judea, 'and saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying,

The voice of one crying in the wilderness,  
Prepare ye the way of the LORD,  
Make his paths straight.

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, 'and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water, unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

**THEN** cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying,

‘This is my beloved Son, in whom I am well pleased.’

**THEN** was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterwards an hungered.

**AND** when the Tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, “Man shall not live by

bread alone, but by every word that proceedeth out of the mouth of God."

THEN the Devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 'and saith unto him, If thou be the Son of God, cast thyself down, for it is written,

He shall give his angels charge concerning thee:  
And in *their* hands they shall bear thee up,  
Lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, "Thou shalt not tempt the LORD thy God."

AGAIN the Devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, 'and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan! for it is written, "Thou shalt worship the LORD thy God, and him only shalt thou serve." Then the Devil leaveth him, and behold, angels came and ministered unto him.

NOW, when Jesus had heard that John was cast into prison, he departed into Galilee. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast in the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Esaias the prophet, saying,

The land of Zabulon, and the land of Nephthalim,  
By the way of the sea,  
Beyond Jordan, Galilee of the Gentiles:  
The people which sat in darkness, saw great light;  
And to them which sat in the region and shadow of death, light is sprung up.

From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand.

AND Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left *their* nets, and followed him. And going on from thence, he saw other two brethren, James *the son of* Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

AND Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

AND there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying,

' Blessed *are* the poor in spirit : for their's is the kingdom of heaven. 3  
 Blessed *are* they that mourn : for they shall be comforted. 4  
 Blessed *are* the meek : for they shall inherit the earth. Blessed 5,6  
*are* they which do hunger and thirst after righteousness : for they  
 shall be filled. Blessed *are* the merciful : for they shall obtain 7  
 mercy. Blessed *are* the pure in heart : for they shall see God. 8  
 Blessed *are* the peace-makers : for they shall be called the chil- 9  
 dren of God. Blessed *are* they which are persecuted for right- 10  
 eousness' sake : for their's is the kingdom of heaven. Blessed 11  
 are ye when *men* shall revile you, and persecute *you*, and shall  
 say all manner of evil against you falsely, for my sake. Re- 12  
 joice, and be exceeding glad, for great *is* your reward in heaven :  
 for so persecuted they the prophets which were before you.

Ye are the salt of the earth : but if the salt have lost his 13  
 savor, wherewith shall it be salted ? it is thenceforth good for  
 nothing, but to be cast out and to be trodden under foot of men.  
 ' Ye are the light of the world. A city that is set on a hill can- 14  
 not be hid. Neither do men light a candle, and put it under a 15  
 bushel, but on a candlestick : and it giveth light unto all that  
 are in the house. Let your light so shine before men, that they 16  
 may see your good works, and glorify your Father which is in  
 heaven.

Think not that I am come to destroy the law, or the prophets : 17  
 I am not come to destroy, but to fulfil. For verily, I say unto 18  
 you, Till heaven and earth pass, one jot or one tittle shall in no  
 wise pass from the law, till all be fulfilled. Whosoever there- 19  
 fore shall break one of these least commandments, and shall  
 teach men so, he shall be called the least in the kingdom of  
 heaven : but whosoever shall do, and teach *them*, the same shall  
 be called great in the kingdom of heaven. For I say unto you, 20  
 That except your righteousness shall exceed *the righteousness* of  
 the scribes and Pharisees, ye shall in no case enter into the king-  
 dom of heaven.

Ye have heard that it was said by them of old time, "Thou 21  
 shalt not kill," and, "Whosoever shall kill, shall  
 be in danger of the judgment:" but I say unto you, That 22  
 whosoever is angry with his brother without a cause, shall be in  
 danger of the judgment : and whosoever shall say to his brother,  
 Raca, shall be in danger of the council : but whosoever shall  
 say, Thou fool, shall be in danger of hell-fire. Therefore, if thou 23  
 bring thy gift to the altar, and there rememberest that thy brother  
 hath aught against thee, leave there thy gift before the altar, 24  
 and go thy way ; first be reconciled to thy brother, and then come  
 and offer thy gift. Agree with thine adversary quickly, whilst 25  
 thou art in the way with him ; lest at any time the adversary  
 deliver thee to the judge, and the judge deliver thee to the offi-  
 cer, and thou be cast into prison. Verily, I say unto thee, Thou 26  
 shalt by no means come out thence, till thou hast paid the utter-  
 most farthing.

Ye have heard that it was said by them of old time, "Thou 27  
 shalt not commit adultery:" but I say unto you, That 28



whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. It hath been said, "Whosoever shall put away his wife, let him give her a writing of divorcement:" but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

Again, ye have heard that it hath been said by them of old time, "Thou shalt not forswear thyself, but shalt perform unto the LORD thine oaths:" But I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King: neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, "An eye for an eye, and a tooth for a tooth." But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also: and if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee; and from him that would borrow of thee, turn not thou away.

Ye have heard that it hath been said, "Thou shalt love thy neighbor, and hate thine enemy:" But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? and if ye salute your brethren only, what do ye more *than others*? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly.



And when thou prayest, thou shalt not be as the hypocrites 5  
*are*: for they love to pray standing in the synagogues, and in the  
corners of the streets, that they may be seen of men. Verily, I  
say unto you, They have their reward. But thou, when thou 6  
prayest, enter into thy closet, and when thou hast shut thy door,  
pray to thy Father which is in secret: and thy Father, which  
seeth in secret, shall reward thee openly. But when ye pray, 7  
use not vain repetitions, as the heathen *do*: for they think that  
they shall be heard for their much speaking. Be not ye there- 8  
fore like unto them; for your Father knoweth what things ye  
have need of before ye ask him. After this manner therefore 9  
pray ye:

Our Father which art in heaven, hallowed be thy name.  
'Thy kingdom come. Thy will be done in earth as *it is* in 10  
heaven. 'Give us this day our daily bread. 'And forgive us 11  
our debts, as we forgive our debtors. 'And lead us not into 13  
temptation, but deliver us from evil. For thine is the kingdom,  
and the power, and the glory, for ever. Amen. 'For, if ye for- 14  
give men their trespasses, your heavenly Father will also forgive  
you: but, if ye forgive not men their trespasses, neither will 15  
your Father forgive your trespasses.

Moreover, when ye fast, be not as the hypocrites, of a sad 16  
countenance: for they disfigure their faces, that they may appear  
unto men to fast. Verily, I say unto you, They have their re-  
ward. But thou, when thou fastest, anoint thy head, and wash 17  
thy face; that thou appear not unto men to fast, but unto thy 18  
Father, which is in secret: and thy Father, which seeth in secret,  
shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth 19  
and rust doth corrupt, and where thieves break through and  
steal; but lay up for yourselves treasures in heaven, where 20  
neither moth nor rust doth corrupt, and where thieves do not  
break through nor steal. For where your treasure is, there will 21  
your heart be also. 'The light of the body is the eye. If there- 22  
fore thine eye be single, thy whole body shall be full of light.  
But if thine eye be evil, thy whole body shall be full of dark- 23  
ness. If therefore the light that is in thee be darkness, how  
great *is* that darkness! No man can serve two masters: for 24  
either he will hate the one, and love the other; or else he will  
hold to the one, and despise the other. Ye cannot serve God  
and mammon.

Therefore I say unto you, Take no thought for your life, what 25  
ye shall eat, or what ye shall drink; nor yet for your body, what  
ye shall put on. Is not the life more than meat, and the body  
than raiment? Behold the fowls of the air: for they sow not, 26  
neither do they reap, nor gather into barns; yet your heavenly  
Father feedeth them. Are ye not much better than they?  
Which of you by taking thought can add one cubit unto his 27  
stature? 'And why take ye thought for raiment? Consider the 28  
lilies of the field, how they grow; they toil not, neither do they  
spin; 'and yet I say unto you, That even Solomon in all his 29

glory was not arrayed like one of these. Wherefore if God so 30  
clothe the grass of the field, which to-day is, and to-morrow is  
cast into the oven, *shall he* not much more *clothe* you, O ye of  
little faith? Therefore take no thought, saying, What shall we 31  
eat? or, what shall we drink? or, wherewithal shall we be  
clothed? '*(for after all these things do the Gentiles seek;)* for 32  
your heavenly Father knoweth that ye have need of all these  
things. But seek ye first the kingdom of God, and his righteous- 33  
ness, and all these things shall be added unto you. 'Take there- 34  
fore no thought for the morrow; for the morrow shall take  
thought for the things of itself. Sufficient unto the day is the  
evil thereof.

Judge not, that ye be not judged. 'For with what judgment 7  
ye judge, ye shall be judged: and with what measure ye mete,  
it shall be measured to you again. And why beholdest thou 3  
the mote that is in thy brother's eye, but considerest not the beam  
that is in thine own eye? Or how wilt thou say to thy brother, 4  
Let me pull out the mote out of thine eye; and behold, a beam  
*is* in thine own eye? 'Thou hypocrite! first cast out the beam 5  
out of thine own eye; and then shalt thou see clearly to cast  
out the mote out of thy brother's eye.

Give not that which is holy unto the dogs; neither cast ye 6  
your pearls before swine, lest they trample them under their  
feet, and turn again and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, 7  
and it shall be opened unto you. For every one that asketh, 8  
receiveth; and he that seeketh, findeth; and to him that knocketh,  
it shall be opened. Or what man is there of you, whom if his 9  
son ask bread, will he give him a stone? Or if he ask a fish, will 10  
he give him a serpent? If ye then, being evil, know how to give 11  
good gifts unto your children, how much more shall your Father  
which is in heaven give good things to them that ask him?

Therefore all things whatsoever ye would that men should do to 12  
you, do ye even so to them; for this is the law and the prophets.

Enter ye in at the strait gate: for wide *is* the gate, and broad 13  
*is* the way, that leadeth to destruction, and many there be which  
go in thereat: because, strait *is* the gate, and narrow *is* the way, 14  
which leadeth unto life, and few there be that find it.

Beware of false prophets, which come to you in sheep's 15  
clothing, but inwardly they are ravening wolves. Ye shall 16  
know them by their fruits. Do men gather grapes of thorns, or  
figs of thistles? Even so every good tree bringeth forth good 17  
fruit; but a corrupt tree bringeth forth evil fruit. A good tree 18  
cannot bring forth evil fruit, neither *can* a corrupt tree bring  
forth good fruit. Every tree that bringeth not forth good fruit 19  
is hewn down, and cast into the fire. Wherefore, by their fruits 20  
ye shall know them

Not every one that saith unto me, Lord, Lord, shall enter into 21  
the kingdom of heaven; but he that doeth the will of my Father  
which is in heaven. Many will say to me in that day, Lord, 22  
Lord, have we not prophesied in thy name? and in thy name

have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: 23 depart from me, ye that work iniquity.

Therefore, whosoever heareth these sayings of mine, and 24 doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods 25 came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth 26 these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the 27 rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

AND it came to pass when Jesus had ended these sayings, the 28 people were astonished at his doctrine. For he taught them as 29 *one* having authority, and not as the scribes.

WHEN he was come down from the mountain, great multi- 30 tudes followed him. And, behold, there came a leper and wor- 2 shipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth *his* hand, and touched him, saying, 3 I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, 4 show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

AND when Jesus was entered into Capernaum, there came 5 unto him a centurion, beseeching him, 'and saying, Lord, my 6 servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The cen- 7,8 turion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, 9 having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. When Jesus heard *it*, he marvelled, 10 and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel! And I say unto you, 11 That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into 12 outer darkness; there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou 13 hast believed, *so* be it done unto thee. And his servant was healed in the self-same hour.

AND when Jesus was come into Peter's house, he saw his 14 wife's mother laid, and sick of a fever. And he touched her 15 hand, and the fever left her: and she arose, and ministered unto them.

WHEN the even was come, they brought unto him many that 16 were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick; that it might be fulfilled 17 which was spoken by Esaias the prophet, saying,

Himself took our infirmities, and bare *our* sicknesses.

NOW when Jesus saw great multitudes about him, he gave 18  
commandment to depart unto the other side.

AND a certain scribe came, and said unto him; Master, I will 19  
follow thee whithersoever thou goest. And Jesus saith unto 20  
him; The foxes have holes, and the birds of the air *have* nests;  
but the Son of man hath not where to lay *his* head.

AND another of his disciples said unto him, Lord, suffer me 21  
first to go and bury my father. But Jesus said unto him, Follow 22  
me; and let the dead bury their dead.

AND when he was entered into a ship, his disciples followed 23  
him. And behold, there arose a great tempest in the sea, inso- 24  
much that the ship was covered with the waves: but he was  
asleep. And his disciples came to *him*, and awoke him, saying, 25  
Lord, save us: we perish. And he saith unto them, Why are 26  
ye fearful, O ye of little faith? Then he arose, and rebuked the  
winds and the sea; and there was a great calm. But the men 27  
marvelled, saying, What manner of man is this, that even the  
winds and the sea obey him!

AND when he was come to the other side, into the country 28  
of the Gergesenes, there met him two possessed with devils,  
coming out of the tombs, exceeding fierce, so that no man might  
pass by that way. And behold, they cried out, saying, What 29  
have we to do with thee, Jesus, thou Son of God? art thou come  
hither to torment us before the time? And there was a good way 30  
off from them a herd of many swine, feeding. So the devils 31  
besought him, saying, If thou cast us out, suffer us to go away  
into the herd of swine. 'And he said unto them, Go. And 32  
when they were come out, they went into the herd of swine:  
and behold, the whole herd of swine ran violently down a steep  
place into the sea, and perished in the waters. And they that 33  
kept them fled, and went their ways into the city, and told every  
thing; and what was befallen to the possessed of the devils.  
And behold, the whole city came out to meet Jesus: and when 34  
they saw him, they besought *him* that he would depart out of  
their coasts. And he entered into a ship, and passed over, and 9  
came into his own city.

AND behold, they brought to him a man sick of the palsy, 2  
lying on a bed: and Jesus seeing their faith, said unto the sick  
of the palsy, Son, be of good cheer; thy sins be forgiven thee.  
And behold, certain of the scribes said within themselves, This 3  
*man* blasphemeth. And Jesus, knowing their thoughts, said; 4  
Wherefore think ye evil in your hearts? For whether is easier 5  
to say, Thy sins be forgiven thee; or to say, Arise, and walk?  
But that ye may know that the Son of man hath power on earth 6  
to forgive sins, (then saith he to the sick of the palsy,) Arise, take  
up thy bed, and go unto thine house. And he arose, and de- 7  
parted to his house. But when the multitude saw *it*, they mar- 8  
velled, and glorified God, which had given such power unto men.

AND as Jesus passed forth from thence, he saw a man named 9  
Matthew, sitting at the receipt of custom: and he saith unto him,  
Follow me. And he arose and followed him. 'And it came to 10

pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And 11 when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners? But when 12 Jesus heard *that*, he said unto them; They that be whole need not a physician, but they that are sick. But go ye and learn 13 what *that* meaneth,

I will have mercy, and not sacrifice,

for I am not come to call the righteous, but sinners, to repentance.

THEN came to him the disciples of John, saying, Why do we 14 and the Pharisees fast oft, but thy disciples fast not? And Jesus 15 said unto them; Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. No man putteth a piece of new cloth unto an old 16 garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse. Neither do men put new 17 wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

WHILE he spake these things unto them, behold, there came 18 a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and *so did* his 19 disciples.

And behold, a woman which was diseased with an issue of 20 blood twelve years, came behind *him*, and touched the hem of his garment. For she said within herself, If I may but touch 21 his garment, I shall be whole. But Jesus turned him about, 22 and when he saw her, he said, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole from that hour.

And when Jesus came into the ruler's house, and saw the 23 minstrels and the people making a noise, he said unto them, 24 Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he 25 went in, and took her by the hand: and the maid arose. And 26 the fame hereof went abroad into all that land.

AND when Jesus departed thence, two blind men followed 27 him crying, and saying, *Thou* son of David, have mercy on us. And when he was come into the house, the blind men came 28 to him: And Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he 29 their eyes, saying, According to your faith, be it unto you. And 30 their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*. But they, when they were de- 31 parted, spread abroad his fame in all that country.

AS THEY went out, behold, they brought to him a dumb man 32 possessed with a devil. And when the devil was cast out, the 33 dumb spake: and the multitude marvelled, saying, It was never



so seen in Israel. But the Pharisees said, He casteth out devils, 34  
through the prince of the devils.

AND Jesus went about all the cities and villages, teaching in 35  
their synagogues, and preaching the gospel of the kingdom, and  
healing every sickness, and every disease among the people.  
But when he saw the multitudes, he was moved with compas- 36  
sion on them, because they fainted, and were scattered abroad,  
as sheep having no shepherd. Then saith he unto his disciples; 37  
The harvest truly is plenteous, but the laborers are few. Pray 38  
ye therefore the Lord of the harvest, that he will send forth  
laborers into his harvest.

AND when he had called unto him his twelve disciples, he 10  
gave them power against unclean spirits, to cast them out, and  
to heal all manner of sickness, and all manner of disease. Now 2  
the names of the twelve Apostles are these; The first, Simon,  
who is called Peter, and Andrew his brother; James the son of  
Zebedee, and John his brother; Philip, and Bartholomew; 3  
Thomas, and Matthew the publican; James the son of Alphaeus,  
and Lebbeus, whose surname was Thaddeus; Simon the Ca- 4  
naanite, and Judas Iscariot, who also betrayed him.

THESE twelve Jesus sent forth, and commanded them, saying, 5  
Go not into the way of the Gentiles, and into any city of the  
Samaritans enter ye not. But go rather to the lost sheep of the 6  
house of Israel. And as ye go, preach, saying, The kingdom of 7  
heaven is at hand. Heal the sick, cleanse the lepers, raise the 8  
dead, cast out devils: freely ye have received, freely give. Pro- 9  
vide neither gold, nor silver, nor brass in your purses; nor scrip 10  
for your journey, neither two coats, neither shoes, nor yet staves:  
for the workman is worthy of his meat. And into whatsoever 11  
city or town ye shall enter, inquire who in it is worthy; and  
there abide till ye go thence. And when ye come into a house, 12  
salute it. And if the house be worthy, let your peace come 13  
upon it: but if it be not worthy, let your peace return to you.  
And whosoever shall not receive you, nor hear your words, 14  
when ye depart out of that house, or city, shake off the dust of  
your feet. Verily, I say unto you, It shall be more tolerable for 15  
the land of Sodom and Gomorrah, in the day of judgment, than  
for that city. Behold, I send you forth as sheep in the midst of 16  
wolves: be ye therefore wise as serpents, and harmless as doves.  
But beware of men: for they will deliver you up to the councils, 17  
and they will scourge you in their synagogues: and ye shall be 18  
brought before governors and kings for my sake, for a testimony  
against them and the Gentiles. But when they deliver you up, 19  
take no thought how or what ye shall speak; for it shall be  
given you in that same hour what ye shall speak. For it is not 20  
ye that speak, but the Spirit of your Father which speaketh in  
you. And the brother shall deliver up the brother to death, and 21  
the father the child: and the children shall rise up against their  
parents, and cause them to be put to death. And ye shall be 22  
hated of all men for my name's sake: but he that endureth to  
the end shall be saved. But when they persecute you in this 23



city, flee ye into another. For verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come. The disciple is not above *his* master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household? 'Fear them not therefore. For there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the house-tops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 'But the very hairs of your head are all numbered. 'Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes *shall be* they of his own household. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life, shall lose it; and he that loseth his life for my sake, shall find it. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones, a cup of cold *water* only, in the name of a disciple, verily, I say unto you, He shall in no wise lose his reward.

AND it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, 'and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is *he* whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? 'But what went ye out for to see? A

man clothed in soft raiment? Behold, they that wear soft *clothing* are in kings' houses. 'But what went ye out for to see? A 9 prophet? yea, I say unto you, and more than a prophet. For this 10 is *he* of whom it is written,

Behold, I send my messenger before thy face,  
Which shall prepare thy way before thee.

Verily, I say unto you, Among them that are born of women, 11 there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven, is greater than he. And from the days of John the Baptist, until now, the 12 kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until 13 John. And if ye will receive *it*, this is Elias which was for to 14 come. 'He that hath ears to hear, let him hear. 'But where- 15 unto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, 'and saying, We 17 have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither 18 eating nor drinking, and they say, He hath a devil. The Son of 19 man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But Wisdom is justified of her children.

THEN began he to upbraid the cities wherein most of his 20 mighty works were done, because they repented not. Woe unto 21 thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and 22 Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land 24 of Sodom in the day of judgment, than for thee.

AT that time Jesus answered and said, I thank thee, O Father, 25 Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. 'Even so, Father, for so it seemed good in thy sight! 'All things 26 are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. Come 28 unto me, all *ye* that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am 29 meek and lowly in heart; and ye shall find rest unto your souls. For my yoke *is* easy, and my burden *is* light. 30

AT that time Jesus went on the sabbath-day through the corn, 12 and his disciples were a hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw *it*, they said 2 unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day. But he said unto them; Have ye not 3 read what David did when he was a hungered, and they that

were with him? how he entered into the house of God, and did 4  
eat the show-bread, which was not lawful for him to eat, neither 5  
for them that were with him, but only for the priests? Or have 6  
ye not read in the law, how that on the sabbath-days the priests 7  
in the temple profane the sabbath, and are blameless? But I  
say unto you, That in this place is *one* greater than the temple.  
But if ye had known what *this* meaneth,

I will have mercy, and not sacrifice :

ye would not have condemned the guiltless. For the Son of 8  
man is Lord even of the sabbath-day.

AND when he was departed thence, he went into their syna- 9  
gogue. And behold, there was a man which had *his* hand with- 10  
ered. And they asked him, saying, Is it lawful to heal on the  
sabbath-days? that they might accuse him. And he said unto 11  
them, What man shall there be among you, that shall have one  
sheep, and if it fall into a pit on the sabbath-day, will he not lay 12  
hold on it, and lift *it* out? How much then is a man better than  
a sheep? wherefore it is lawful to do well on the sabbath-days.  
' Then saith he to the man, Stretch forth thy hand. And he 13  
stretched *it* forth; and *it* was restored whole, like as the other.  
Then the Pharisees went out, and held a council against him, 14  
how they might destroy him.

BUT when Jesus knew *it*, he withdrew himself from thence: 15  
and great multitudes followed him, and he healed them all;  
and charged them that they should not make him known: 16  
That it might be fulfilled which was spoken by Esaias the prophet, 17  
saying,

Behold my servant, whom I have chosen ; 18  
My beloved, in whom my soul is well pleased :  
I will put my spirit upon him,  
And he shall show judgment to the Gentiles.  
He shall not strive, nor cry ; 19  
Neither shall any man hear his voice in the streets.  
A bruised reed shall he not break, 20  
And smoking flax shall he not quench,  
Till he send forth judgment unto victory.  
And in his name shall the Gentiles trust. 21

THEN was brought unto him one possessed with a devil, blind 22  
and dumb; and he healed him, insomuch that the blind and  
dumb both spake and saw. And all the people were amazed, 23  
and said, Is not this the son of David? But when the Pharisees 24  
heard *it*, they said, This *fellow* doth not cast out devils, but by  
Beelzebub the prince of the devils. And Jesus knew their 25  
thoughts, and said unto them, Every kingdom divided against  
itself, is brought to desolation; and every city or house divided  
against itself, shall not stand. And if Satan cast out Satan, he 26  
is divided against himself; how shall then his kingdom stand?  
And if I by Beelzebub cast out devils, by whom do your chil- 27  
dren cast *them* out? therefore they shall be your judges. But 28  
if I cast out devils by the Spirit of God, then the kingdom of  
God is come unto you. Or else, how can one enter into a strong 29  
man's house, and spoil his goods, except he first bind the strong  
man? and then he will spoil his house. He that is not with 30

me, is against me; and he that gathereth not with me, scattereth abroad. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

THEN certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out: and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

WHILE he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

THE same day went Jesus out of the house, and sat by the sea-side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multi-

tude stood on the shore. And he spake many things unto them 3  
 in parables, saying; Behold, a sower went forth to sow. And 4  
 when he sowed, some *seeds* fell by the way-side; and the fowls  
 came and devoured them up. Some fell upon stony places, 5  
 where they had not much earth: and forthwith they sprung up,  
 because they had no deepness of earth; and when the sun was 6  
 up, they were scorched; and because they had no root, they  
 withered away. And some fell among thorns; and the thorns 7  
 sprung up, and choked them. But other fell into good ground, 8  
 and brought forth fruit, some a hundred-fold, some sixty-fold,  
 some thirty-fold. Who hath ears to hear, let him hear! 9

AND the disciples came, and said unto him; Why speakest 10  
 thou unto them in parables? He answered and said unto them; 11  
 Because it is given unto you to know the mysteries of the king-  
 dom of heaven; but to them it is not given. For whosoever 12  
 hath, to him shall be given, and he shall have more abundance:  
 but whosoever hath not, from him shall be taken away even  
 that he hath. Therefore speak I to them in parables: because 13  
 they seeing, see not; and hearing, they hear not; neither do  
 they understand. And in them is fulfilled the prophecy of Esaias, 14  
 which saith,

By hearing ye shall hear, and shall not unders'tand;  
 And seeing ye shall see, and shall not perceive:  
 For this people's heart is waxed gross,  
 And *their* ears are dull of hearing,  
 And *their* eyes they have closed;  
 Lest at any time they should see with *their* eyes,  
 And hear with *their* ears,  
 And should unders'tand with *their* heart,  
 And should be converted, and I should heal them.

15

But blessed *are* your eyes, for they see; and your ears, for they 16  
 hear. For, verily, I say unto you, That many prophets and 17  
 righteous *men* have desired to see *those things* which ye see, and  
 have not seen *them*; and to hear *those things* which ye hear, and  
 have not heard *them*.

!Hear ye therefore the parable of the sower. 'When any 18  
 one heareth the word of the kingdom, and understandeth *it* not,  
 then cometh the wicked *One*, and catcheth away that which  
 was sown in his heart. This is he which received seed by the  
 way-side. But he that received the seed into stony places, the 20  
 same is he that heareth the word, and anon with joy receiveth  
 it; 'yet hath he not root in himself, but dureth for a while: for 21  
 when tribulation or persecution ariseth because of the word, by  
 and by he is offended. He also that received seed among the 22  
 thorns, is he that heareth the word; and the care of this world,  
 and the deceitfulness of riches, choke the word, and he becometh  
 unfruitful. But he that received seed into the good ground, is 23  
 he that heareth the word, and understandeth *it*; which also  
 beareth fruit, and bringeth forth, some a hundred-fold, some sixty,  
 some thirty.

ANOTHER parable put he forth unto them, saying, The king- 24  
 dom of heaven is likened unto a man which sowed good seed  
 in his field: but while men slept, his enemy came and sowed 25



tares among the wheat, and went his way. But when the blade 25  
 was sprung up, and brought forth fruit, then appeared the tares 27  
 also. So the servants of the householder came and said unto  
 him, Sir, didst not thou sow good seed in thy field? from whence  
 then hath it tares? He said unto them, An enemy hath done 28  
 this. The servants said unto him, Wilt thou then that we go  
 and gather them up? But he said, Nay; lest while ye gather up 29  
 the tares, ye root up also the wheat with them. Let both grow 30  
 together until the harvest: and in the time of harvest I will  
 say to the reapers, Gather ye together first the tares, and bind  
 them in bundles to burn them: but gather the wheat into my  
 barn.

ANOTHER parable put he forth unto them, saying, The king- 31  
 dom of heaven is like to a grain of mustard-seed, which a man  
 took, and sowed in his field: which indeed is the least of all 32  
 seeds: but when it is grown, it is the greatest among herbs, and  
 becometh a tree, so that the birds of the air come and lodge in  
 the branches thereof.

ANOTHER parable spake he unto them: The kingdom of 33  
 heaven is like unto leaven, which a woman took, and hid in  
 three measures of meal, till the whole was leavened.

ALL these things spake Jesus unto the multitude in parables; 34  
 and without a parable spake he not unto them; that it might be 35  
 fulfilled which was spoken by the prophet, saying,

I will open my mouth in parables;  
 I will utter things which have been kept secret  
 From the foundation of the world.

THEN Jesus sent the multitude away, and went into the house: 36  
 and his disciples came unto him, saying, Declare unto us the  
 parable of the tares of the field. He answered and said unto 37  
 them; He that soweth the good seed is the Son of man; 'the 38  
 field is the world; the good seed are the children of the king-  
 dom; but the tares are the children of the wicked One; 'the 39  
 enemy that sowed them is the devil; the harvest is the end of  
 the world; and the reapers are the angels. As therefore the 40  
 tares are gathered and burned in the fire; so shall it be in the  
 end of this world. The Son of man shall send forth his angels, 41  
 and they shall gather out of his kingdom all things that offend,  
 and them which do iniquity; and shall cast them into a furnace 42  
 of fire: there shall be wailing and gnashing of teeth. Then 43  
 shall the righteous shine forth as the sun in the kingdom of their  
 Father. Who hath ears to hear, let him hear.

AGAIN: The kingdom of heaven is like unto treasure hid in 44  
 a field: the which when a man hath found, he hideth, and for  
 joy thereof goeth and selleth all that he hath, and buyeth that  
 field.

AGAIN: The kingdom of heaven is like unto a merchantman 45  
 seeking goodly pearls; who when he hath found one pearl of  
 great price, went and sold all that he had, and bought it.

AGAIN: The kingdom of heaven is like unto a net, that was 47  
 cast into the sea, and gathered of every kind: which, when it 48



was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

JESUS saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. 'Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that is* a householder, which bringeth forth out of his treasure *things* new and old.

AND it came to pass, *that* when Jesus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogues, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this *man* all these things? 'And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. And he did not many mighty works there, because of their unbelief.

A'T that time Herod the Tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him.

For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod: whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry; nevertheless, for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus.

WHEN Jesus heard of *it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

AND when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy them-

selves victuals. But Jesus said unto them, They need not de- 16  
part; give ye them to eat. And they say unto him, We have 17  
here but five loaves, and two fishes. He said, Bring them hither 18  
to me. And he commanded the multitude to sit down on the 19  
grass, and took the five loaves, and the two fishes, and looking  
up to heaven, he blessed, and brake, and gave the loaves to *his*  
disciples, and the disciples to the multitude. And they did all 20  
eat, and were filled, and they took up of the fragments that re-  
mained twelve baskets full. And they that had eaten were 21  
about five thousand men, besides women and children.

AND straightway Jesus constrained his disciples to get into a 22  
ship, and to go before him unto the other side, while he sent the  
multitudes away. And when he had sent the multitudes away, 23  
he went up into a mountain apart to pray: and when the evening  
was come, he was there alone. But the ship was now in the 24  
midst of the sea, tossed with waves: for the wind was contrary.  
And in the fourth watch of the night, Jesus went unto them, 25  
walking on the sea. And when the disciples saw him walking 26  
on the sea, they were troubled, saying, It is a spirit; and they  
cried out for fear. But straightway Jesus spake unto them, 27  
saying, Be of good cheer; it is I; be not afraid. And Peter an- 28  
swered him and said, Lord, if it be thou, bid me come unto thee  
on the water. 'And he said, Come. And when Peter was 29  
come down out of the ship, he walked on the water to go to  
Jesus. But when he saw the wind boisterous, he was afraid; 30  
and beginning to sink, he cried, saying, Lord, save me! And 31  
immediately Jesus stretched forth *his* hand, and caught him, and  
said unto him, O thou of little faith, wherefore didst thou doubt? 32  
And when they were come into the ship, the wind ceased. 33  
Then they that were in the ship came and worshipped him, 33  
saying, Of a truth thou art the Son of God.

AND when they were gone over, they came into the land of 34  
Gennesaret. And when the men of that place had knowledge 35  
of him, they sent out into all that country round about, and  
brought unto him all that were diseased; and besought him, 36  
that they might only touch the hem of his garment: and as  
many as touched were made perfectly whole.

THEN came to Jesus scribes and Pharisees, which were of 15  
Jerusalem, saying, Why do thy disciples transgress the tradition 2  
of the elders? for they wash not their hands when they eat  
bread. But he answered and said unto them, Why do ye also 3  
transgress the commandment of God by your tradition? For God 4  
commanded, saying, "Honor thy father and mother:"  
and, "He that curseth father or mother, let him die 5  
the death." But ye say, Whosoever shall say to *his* father or  
*his* mother, *It is a gift*, by whatsoever thou mightest be profited 6  
by me; and honor not his father or his mother, *he shall be free*.  
Thus have ye made the commandment of God of none effect by 7  
your tradition. Ye hypocrites, well did Esaias prophesy of you,  
saying,

This people draweth nigh unto me with their mouth, 8  
 And honoreth me with *their* lips:  
 But their heart is far from me.  
 But in vain they do worship me, 9  
 Teaching *for* doctrines the commandments of men.

And he called the multitude, and said unto them, Hear and un- 10  
 derstand: Not that which goeth into the mouth defileth a man; 11  
 but that which cometh out of the mouth, this defileth a man.  
 Then came his disciples, and said unto him, Knowest thou that 12  
 the Pharisees were offended after they heard this saying? But 13  
 he answered and said, Every plant, which my heavenly Father  
 hath not planted, shall be rooted up. Let them alone: they be 14  
 blind leaders of the blind; and if the blind lead the blind, both  
 shall fall into the ditch. Then answered Peter, and said unto 15  
 him, Declare unto us this parable. And Jesus said, Are ye also 16  
 yet without understanding? Do not ye yet understand, that 17  
 whatsoever entereth in at the mouth goeth into the belly, and is  
 cast out into the draught? But those things which proceed out of 18  
 the mouth come forth from the heart; and they defile the  
 man. For out of the heart proceed evil thoughts, murders, adul- 19  
 teries, fornications, thefts, false witness, blasphemies: These are 20  
*the things* which defile a man: but to eat with unwashen hands  
 defileth not a man.

THEN Jesus went thence, and departed into the coasts of 21  
 Tyre and Sidon. And behold, a woman of Canaan came out 22  
 of the same coasts, and cried unto him, saying, Have mercy on  
 me, O Lord, *thou* son of David; my daughter is grievously vexed  
 with a devil. 'But he answered her not a word. And his disci- 23  
 ples came and besought him, saying, Send her away; for she  
 crieth after us. But he answered and said, I am not sent but 24  
 unto the lost sheep of the house of Israel. Then came she and 25  
 worshipped him, saying, Lord, help me. But he answered, and 26  
 said, It is not meet to take the children's bread and to cast *it* to  
 dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs 27  
 which fall from their master's table. Then Jesus answered and 28  
 said unto her, O woman! great *is* thy faith: be it unto thee  
 even as thou wilt. And her daughter was made whole from  
 that very hour.

AND Jesus departed from thence, and came nigh unto the sea 29  
 of Galilee; and went up into a mountain, and sat down there.  
 And great multitudes came unto him, having with them *those* 30  
*that were* lame, blind, dumb, maimed, and many others, and cast  
 them down at Jesus' feet; and he healed them: insomuch that 31  
 the multitude wondered, when they saw the dumb to speak, the  
 maimed to be whole, the lame to walk, and the blind to see:  
 and they glorified the God of Israel.

THEN Jesus called his disciples *unto him*, and said; I have 32  
 compassion on the multitude, because they continue with me  
 now three days, and have nothing to eat: and I will not send  
 them away fasting, lest they faint in the way. And his disciples 33  
 say unto him, Whence should we have so much bread in the  
 wilderness, as to fill so great a multitude? And Jesus saith unto 34

them, How many loaves have ye? And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full. And they that did eat were four thousand men, besides women and children.

And he sent away the multitude, and took ship, and came into the coasts of Magdala.

THE Pharisees also and the Sadducees came, and, tempting, desired him that he would show them a sign from heaven. He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red. And in the morning, *It will be foul weather* to-day: for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

AND when his disciples were come to the other side, they had forgotten to take bread. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, *It is because we have taken no bread.* Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand? neither remember the five loaves of the five thousand, and how many baskets ye took up? neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

WHEN Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Who do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist: some, Elias: and others, Jeremias, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

FROM that time forth began Jesus to show unto his disciples, 21  
how that he must go unto Jerusalem, and suffer many things of  
the elders, and chief priests, and scribes, and be killed, and be  
raised again the third day. Then Peter took him, and began to 22  
rebuke him, saying, Be it far from thee, Lord: this shall not be  
unto thee. But he turned, and said unto Peter, Get thee behind 23  
me, Satan; thou art an offence unto me: for thou savorest not  
the things that be of God, but those that be of men.

THEN said Jesus unto his disciples, If any *man* will come 24  
after me, let him deny himself, and take up his cross, and follow  
me. For whosoever will save his life, shall lose it: and who- 25  
soever will lose his life for my sake, shall find it: (for what is a 26  
man profited, if he shall gain the whole world, and lose his own  
soul? or what shall a man give in exchange for his soul?) For 27  
the Son of man shall come in the glory of his Father, with his  
angels; and then he shall reward every man according to his  
works. Verily I say unto you, There be some standing here, 28  
which shall not taste of death, till they see the Son of man  
coming in his kingdom.

AND after six days, Jesus taketh Peter, James, and John his 17  
brother, and bringeth them up into a high mountain apart, 'and 2  
was transfigured before them: and his face did shine as the sun,  
and his raiment was white as the light. And behold, there ap- 3  
peared unto them Moses and Elias talking with him. Then 4  
answered Peter, and said unto Jesus, Lord, it is good for us to  
be here: if thou wilt, let us make here three tabernacles; one 5  
for thee, and one for Moses, and one for Elias. While he yet  
spake, behold, a bright cloud overshadowed them: and behold,  
a voice out of the cloud, which said,

'This is my beloved Son, in whom I am well pleased: hear ye him.'

And when the disciples heard *it*, they fell on their face, and 6  
were sore afraid. And Jesus came and touched them, and said, 7  
Arise, and be not afraid. And when they had lifted up their 8  
eyes, they saw no man, save Jesus only. And as they came 9  
down from the mountain, Jesus charged them, saying, Tell the  
vision to no man, until the Son of man be risen again from the  
dead.

And his disciples asked him, saying, Why then say the scribes, 10  
that Elias must first come? And Jesus answered and said unto 11  
them, Elias truly shall first come, and restore all things: but I 12  
say unto you, That Elias is come already, and they knew him  
not, but have done unto him whatsoever they listed; likewise  
shall also the Son of man suffer of them. Then the disciples 13  
understood that he spake unto them of John the Baptist.

AND when they were come to the multitude, there came to 14  
him a *certain* man kneeling down to him, and saying, 'Lord, 15  
have mercy on my son; for he is a lunatic, and sore vexed; for  
oft-times he falleth into the fire, and oft into the water. And I 16  
brought him to thy disciples, and they could not cure him. Then 17  
Jesus answered and said, O faithless and perverse generation!



how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you. Howbeit, this kind goeth not out but by prayer and fasting.

AND while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

AND when they were come to Capernaum, they that received tribute-money came to Peter, and said, Doth not your Master pay tribute? 'He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, 'and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But, whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire. Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone



astray? And if so be that he find it, verily I say unto you, he re- 13  
joiceth more of that *sheep*, than of the ninety and nine which 14  
went not astray. Even so it is not the will of your Father which 15  
is in heaven, that one of these little ones should perish. More- 16  
over, if thy brother shall trespass against thee, go and tell him 17  
his fault between thee and him alone: if he shall hear thee, 18  
thou hast gained thy brother. But if he will not hear *thee*, then 19  
take with thee one or two more, that in the mouth of two or 20  
three witnesses every word may be established. And if he 21  
shall neglect to hear them, tell *it* unto the church: but if he ne- 22  
glect to hear the church, let him be unto thee as a heathen man 23  
and a publican. Verily, I say unto you, Whatsoever ye shall 24  
bind on earth, shall be bound in heaven: and whatsoever ye 25  
shall loose on earth, shall be loosed in heaven. Again; I say 26  
unto you, That if two of you shall agree on earth, as touching 27  
any thing that they shall ask, it shall be done for them of my 28  
Father which is in heaven. For where two or three are gath- 29  
ered together in my name, there am I in the midst of them.

THEN came Peter to him, and said, Lord, how oft shall my 21  
brother sin against me, and I forgive him? till seven times? 22  
Jesus saith unto him, I say not unto thee, until seven times; but, 23  
until seventy times seven. Therefore is the kingdom of heaven 24  
likened unto a certain king which would take account of his 25  
servants. And when he had begun to reckon, one was brought 26  
unto him which owed him ten thousand talents. But forasmuch 27  
as he had not to pay, his lord commanded him to be sold, and 28  
his wife and children, and all that he had, and payment to be 29  
made. The servant therefore fell down, and worshipped him, 30  
saying, Lord, have patience with me, and I will pay thee all. 31  
Then the lord of that servant was moved with compassion, and 32  
loosed him, and forgave him the debt. But the same servant 33  
went out, and found one of his fellow-servants, which owed 34  
him a hundred pence: and he laid hands on him, and took *him* 35  
by the throat, saying, Pay me that thou owest. And his fellow- 36  
servant fell down at his feet, and besought him, saying, Have 37  
patience with me, and I will pay thee all. And he would not: 38  
but went and cast him into prison, till he should pay the debt. 39  
So when his fellow-servants saw what was done, they were 40  
very sorry, and came and told unto their lord all that was done. 41  
Then his lord, after that he had called him, said unto him, O 42  
thou wicked servant! I forgave thee all that debt, because thou 43  
desiredst me: shouldest not thou also have had compassion on 44  
thy fellow-servant, even as I had pity on thee? And his lord 45  
was wroth, and delivered him to the tormenters, till he should 46  
pay all that was due unto him. So likewise shall my heavenly 47  
Father do also unto you, if ye from your hearts forgive not every 48  
one his brother their trespasses.

AND it came to pass, *that* when Jesus had finished these say- 19  
ings, he departed from Galilee, and came into the coasts of 20  
Judea, beyond Jordan. And great multitudes followed him, 21  
and he healed them there.

THE Pharisees also came unto him, tempting him, and saying 3  
unto him, Is it lawful for a man to put away his wife for every 4  
cause? And he answered and said unto them, Have ye not read, 4  
that he which made *them* at the beginning, made them male and 5  
female, 'and said, "For this cause shall a man leave 5  
father and mother, and shall cleave to his wife: 6  
and they twain shall be one flesh?" Wherefore they are 6  
no more twain, but one flesh. What therefore God hath joined 7  
together, let not man put asunder. They say unto him, Why 7  
did Moses then command to give a writing of divorcement, and 8  
to put her away? He saith unto them, Moses, because of the 8  
hardness of your hearts, suffered you to put away your wives: 9  
but from the beginning it was not so. And I say unto you, Who- 9  
soever shall put away his wife, except *it be* for fornication, and 10  
shall marry another, committeth adultery: and whoso marrieth 10  
her which is put away, doth commit adultery. His disciples 11  
say unto him, If the case of the man be so with *his* wife, it is 11  
not good to marry. But he said unto them, All *men* cannot re- 12  
ceive this saying, save *they* to whom it is given. For there are 12  
some eunuchs, which were so born from *their* mother's womb: 13  
and there are some eunuchs, which were made eunuchs of men: 14  
and there be eunuchs, which have made themselves eunuchs 15  
for the kingdom of heaven's sake. He that is able to receive 16  
*it*, let him receive *it*.

THEN were there brought unto him little children, that he 13  
should put *his* hands on them, and pray: and the disciples re- 14  
buked them. But Jesus said, Suffer little children, and forbid 14  
them not, to come unto me: for of such is the kingdom of 15  
heaven. And he laid *his* hands on them, and departed thence. 15

AND behold, one came and said unto him, Good Master, 16  
what good thing shall I do, that I may have eternal life? And 17  
he said unto him, Why callest thou me good? *there is* none good 18  
but one, *that is*, God: but if thou wilt enter into life, keep the 19  
commandments. 'He saith unto him, Which? Jesus said; 18  
"Thou shalt do no murder;" "Thou shalt not 19  
commit adultery;" "Thou shalt not steal;" "Thou 20  
shalt not bear false witness;" "Honor thy father 19  
and *thy* mother," and, "Thou shalt love thy neigh- 20  
bor as thyself." The young man saith unto him, All these 21  
things have I kept from my youth up: what lack I yet? Jesus 21  
said unto him, If thou wilt be perfect, go *and* sell that thou hast, 22  
and give to the poor, and thou shalt have treasure in heaven: 23  
and come *and* follow me. But when the young man heard that 22  
saying, he went away sorrowful: for he had great possessions.

THEN said Jesus unto his disciples, Verily, I say unto you, 23  
That a rich man shall hardly enter into the kingdom of heaven. 24  
And again I say unto you, It is easier for a camel to go through 24  
the eye of a needle, than for a rich man to enter into the king- 25  
dom of God. When his disciples heard *it*, they were exceed- 25  
ingly amazed, saying, Who then can be saved? But Jesus be- 26  
held *them*, and said unto them, With men this is impossible, but

with God all things are possible. Then answered Peter, and 27  
 said unto him, Behold, we have forsaken all, and followed thee ;  
 what shall we have therefore ? And Jesus said unto them, Verily, 28  
 I say unto you, That ye which have followed me, in the regene-  
 ration, when the Son of man shall sit in the throne of his glory,  
 ye also shall sit upon twelve thrones, judging the twelve tribes  
 of Israel. And every one that hath forsaken houses, or brethren, 29  
 or sisters, or father, or mother, or wife, or children, or lands,  
 for my name's sake, shall receive a hundred-fold, and shall in-  
 herit everlasting life. But many *that are* first shall be last, and 30  
 the last *shall be* first. For the kingdom of heaven is like unto 20  
 a man *that is* a householder, which went out early in the morn-  
 ing to hire laborers into his vineyard. And when he had agreed 2  
 with the laborers for a penny a day, he sent them into his vine-  
 yard. And he went out about the third hour, and saw others 3  
 standing idle in the market-place, 'and said unto them, Go ye 4  
 also into the vineyard ; and whatsoever is right, I will give you.  
 And they went their way. ' Again he went out about the sixth 5  
 and ninth hour, and did likewise. And about the eleventh 6  
 hour he went out and found others standing idle, and saith unto  
 them, Why stand ye here all the day idle ? They say unto him, 7  
 Because no man hath hired us. He saith unto them, Go ye also  
 into the vineyard ; and whatsoever is right, *that* shall ye receive.  
 So when evening was come, the lord of the vineyard saith unto 8  
 his steward, Call the laborers, and give them *their* hire, begin-  
 ning from the last unto the first. And when they came that 9  
*were hired* about the eleventh hour, they received every man a  
 penny. But when the first came, they supposed that they should 10  
 have received more ; and they likewise received every man a  
 penny. And when they had received *it*, they murmured against 11  
 the good man of the house, 'saying, These last have wrought 12  
*but* one hour, and thou hast made them equal unto us, which  
 have borne the burden and heat of the day. But he answered 13  
 one of them, and said, Friend, I do thee no wrong: didst not  
 thou agree with me for a penny ? Take *that* thine is, and go thy 14  
 way: I will give unto this last, even as unto thee. Is it not 15  
 lawful for me to do what I will with mine own ? is thine eye  
 evil because I am good ? So the last shall be first, and the first 16  
 last: for many be called, but few chosen.

AND Jesus going up to Jerusalem, took the twelve disciples 17  
 apart in the way, and said unto them, Behold, we go up to Je- 18  
 rusalem ; and the Son of man shall be betrayed unto the chief  
 priests, and unto the scribes, and they shall condemn him to  
 death, 'and shall deliver him to the Gentiles to mock, and to 19  
 scourge, and to crucify *him* ; and the third day he shall rise  
 again.

THEN came to him the mother of Zebedee's children, with 20  
 her sons, worshipping *him*, and desiring a certain thing of him.  
 ! And he said unto her, What wilt thou ? She saith unto him, 21  
 Grant that these my two sons may sit, the one on thy right hand,  
 and the other on the left, in thy kingdom. But Jesus answered 22

and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father. 23

And when the ten heard *it*, they were moved with indignation against the two brethren. But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister: and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. 24 25 26 27 28

AND as they departed from Jericho, a great multitude followed him. And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David! And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David! And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him. 29 30 31 32 33 34

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 'saying unto them, Go into the village over-against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. (All this was done, that it might be fulfilled which was spoken by the prophet, saying;

'Tell ye the daughter of Zion,  
Behold, thy king cometh unto thee,  
Meek, and sitting upon an ass,  
And a colt the foal of an ass,')

5

'And the disciples went, and did as Jesus commanded them,' and brought the ass and the colt, and put on them their clothes, and they set *him* thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David! Blessed *is* he that cometh in the name of the LORD! Hosanna in the highest! 6,7 8 9

AND when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought



in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, 'and said unto them, It is 13 written,

My house shall be called the house of prayer,  
But ye have made it a den of thieves.

AND the blind and the lame came to him in the temple; and 14 he healed them. And when the chief priests and scribes saw 15 the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David! they were sore displeased, 'and said unto him, Hearest thou what these 16 say? And Jesus saith unto them, Yea: have ye never read,

Out of the mouth of babes and sucklings  
Thou hast perfected praise?

AND he left them, and went out of the city into Bethany, and 17 he lodged there.

NOW, in the morning, as he returned into the city, he hun- 18 gered. And when he saw a fig-tree in the way, he came to it, 19 and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

AND when the disciples saw *it*, they marvelled, saying, How 20 soon is the fig-tree withered away! Jesus answered and said 21 unto them, Verily, I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things 22 whatsoever ye shall ask in prayer, believing, ye shall receive.

AND when he was come into the temple, the chief priests 23 and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto 24 them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The 25 baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people: for all hold 26 John as a prophet. And they answered Jesus, and said, We 27 cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

But what think ye? A *certain* man had two sons; and he 28 came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented, 29 and went. 'And he came to the second, and said likewise. And 30 he answered and said, I *go*, sir: and went not. Whether of 31 them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye be- 32 lieved him not: but the publicans and the harlots believed him:

and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

HEAR another parable: There was a certain householder, 33 which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time 34 of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen 35 took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first: and 36 they did unto them likewise. But last of all, he sent unto them 37 his son, saying, They will reverence my son. But when the 38 husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast *him* out of the vineyard, 39 and slew *him*. When the lord therefore of the vineyard cometh, 40 what will he do unto those husbandmen? They say unto him, 41 He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never 42 read in the scriptures,

The stone which the builders rejected,  
The same is become the head of the corner:  
This is the Lord's doing,  
And it is marvellous in our eyes?

Therefore say I unto you, The kingdom of God shall be taken 43 from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone, shall be broken: but on 44 whomsoever it shall fall, it will grind him to powder.

AND when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they 45 sought to lay hands on him, they feared the multitude, because they took him for a prophet. 46

AND Jesus answered and spake unto them again by parables, 22 and said, The kingdom of heaven is like unto a certain king, 2 which made a marriage for his son, and sent forth his servants 3 to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them 4 which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage. But they made light of *it*, and went their ways, 5 one to his farm, another to his merchandise. And the remnant 6 took his servants, and entreated *them* spitefully, and slew *them*. 7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, 8 but they which were bidden were not worthy. Go ye therefore 9 into the high-ways, and as many as ye shall find, bid to the marriage. So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good: 10 and the wedding was furnished with guests. And when the 11 king came in to see the guests, he saw there a man which had



not on a wedding garment: and he saith unto him, Friend, how 12  
 camest thou in hither, not having a wedding garment? And he 13  
 was speechless. Then said the king to his servants, Bind him 13  
 hand and foot, and take him away, and cast *him* into outer dark-  
 ness: there shall be weeping and gnashing of teeth. For many 14  
 are called, but few *are* chosen.

THEN went the Pharisees, and took counsel how they might 15  
 entangle him in *his* talk. And they sent out unto him their 16  
 disciples, with the Herodians, saying, Master, we know that thou  
 art true, and teachest the way of God in truth, neither carest  
 thou for any *man*: for thou regardest not the person of men.  
 'Tell us therefore, What thinkest thou? Is it lawful to give 17  
 tribute unto Cesar, or not? But Jesus perceived their wickedness, 18  
 and said, Why tempt ye me, *ye* hypocrites? show me the tribute- 19  
 money. And they brought unto him a penny. 'And he saith 20  
 unto them, Whose *is* this image, and superscription? They say 21  
 unto him, Cesar's. Then saith he unto them, Render therefore  
 unto Cesar, the things which are Cesar's; and unto God, the  
 things that are God's. When they had heard *these words*, they 22  
 marvelled, and left him, and went their way.

The same day came to him the Sadducees, which say that 23  
 there is no resurrection, and asked him, 'saying, Master, Moses 24  
 said, "If a man die, having no children, his brother  
 shall marry his wife, and raise up seed unto his  
 brother." Now, there were with us seven brethren: and the 25  
 first, when he had married a wife, deceased; and having no  
 issue, left his wife unto his brother. Likewise the second also, 26  
 and the third, unto the seventh. And last of all the woman 27  
 died also. Therefore, in the resurrection, whose wife shall she 28  
 be of the seven? for they all had her. Jesus answered and 29  
 said unto them, Ye do err, not knowing the scriptures, nor the  
 power of God. For in the resurrection they neither marry, nor 30  
 are given in marriage, but are as the angels of God in heaven.  
 But as touching the resurrection of the dead, have ye not read 31  
 that which was spoken unto you by God, saying, "I am the 32  
 God of Abraham, and the God of Isaac, and the  
 God of Jacob?" God is not the God of the dead, but of the 33  
 living. And when the multitude heard *this*, they were astonished  
 at his doctrine.

BUT when the Pharisees had heard that he had put the Sad- 34  
 ducees to silence, they were gathered together. Then one of 35  
 them *which was* a lawyer, asked *him a question*, tempting him,  
 and saying, Master, which *is* the great commandment in the 36  
 law? Jesus said unto him, "Thou shalt love the LORD 37  
 thy God with all thy heart, and with all thy soul,  
 and with all thy mind." This is the first and great com- 38  
 mandment. And the second *is* like unto it, "Thou shalt 39  
 love thy neighbor as thyself." On these two command- 40  
 ments hang all the law and the prophets.

WHILE the Pharisees were gathered together, Jesus asked 41  
 them, 'saying, What think ye of Christ? whose son is he? 'They 42

say unto him, *The son of David*. He saith unto them, How then doth David in Spirit call him LORD, saying,

The LORD said unto my Lord,  
Sit thou on my right hand,  
'Till I make thine enemies thy footstool:

44

'If David then call him LORD, how is he his son? 'And no man 45  
was able to answer him a word; neither durst any *man*, from  
that day forth, ask him any more *questions*.

'THEN spake Jesus to the multitude, and to his disciples, 'say-23  
ing, 'The scribes and the Pharisees sit in Moses' seat. All there- 3  
fore whatsoever they bid you observe, *that* observe and do: but  
do not ye after their works: for they say, and do not. For they 4  
bind heavy burdens, and grievous to be borne, and lay *them* on  
men's shoulders; but they *themselves* will not move them with  
one of their fingers. But all their works they do for to be seen 5  
of men: they make broad their phylacteries, and enlarge the  
borders of their garments, and love the uppermost rooms at 6  
feasts, and the chief seats in the synagogues, 'and greetings in 7  
the markets, and to be called of men, Rabbi, Rabbi. But be 8  
not ye called Rabbi: for one is your Master, *even* Christ; and  
all ye are brethren. And call no *man* your father upon the 9  
earth: for one is your Father which is in heaven. Neither be 10  
ye called masters: for one is your Master, *even* Christ. But he 11  
that is greatest among you, shall be your servant. And whoso- 12  
ever shall exalt himself, shall be abased; and he that shall  
humble himself, shall be exalted.

BUT woe unto you, scribes and Pharisees, hypocrites! for ye 13  
shut up the kingdom of heaven against men: for ye neither go  
in *yourselves*, neither suffer ye them that are entering, to go in.  
Woe unto you, scribes and Pharisees, hypocrites! for ye devour 14  
widows' houses, and for a pretence make long prayer: therefore  
ye shall receive the greater damnation. Woe unto you, scribes 15  
and Pharisees, hypocrites! for ye compass sea and land to make  
one proselyte; and when he is made, ye make him two-fold  
more the child of hell than yourselves. Woe unto you, *ye* blind 16  
guides! which say, 'Whosoever shall swear by the temple, it is  
nothing; but whosoever shall swear by the gold of the temple,  
he is a debtor.' *Ye* fools, and blind! for whether is greater, the 17  
gold, or the temple that sanctifieth the gold? And 'whosoever 18  
shall swear by the altar, it is nothing; but whosoever sweareth  
by the gift that is upon it, he is guilty.' *Ye* fools, and blind! for 19  
whether is greater, the gift, or the altar that sanctifieth the gift?  
Whoso therefore shall swear by the altar, sweareth by it, and 20  
by all things thereon. And whoso shall swear by the temple, 21  
sweareth by it, and by him that dwelleth therein. And he that 22  
shall swear by heaven, sweareth by the throne of God, and by  
him that sitteth thereon. Woe unto you, scribes and Pharisees, 23  
hypocrites! for ye pay tithe of mint, and anise, and cummin,  
and have omitted the weightier *matters* of the law, judgment,  
mercy, and faith: these ought ye to have done, and not to leave  
the other undone. *Ye* blind guides! which strain at a gnat, and 24

swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou* blind Pharisee! cleanse first that *which is* within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men but within ye are full of hypocrisy and iniquity. Woe unto you scribes, and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 'and say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Wherefore, ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. *Ye* serpents! *ye* generation of vipers! how can ye escape the damnation of hell? Wherefore, behold, 'I send unto you prophets, and wise men, and scribes; and *some* of them ye shall kill and crucify, and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.' Verily, I say unto you, All these things shall come upon this generation.

O Jerusalem! Jerusalem! *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your house is left unto you desolate! For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the LORD!

AND Jesus went out, and departed from the temple: and his disciples came to *him* for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily, I say unto you, There shall not be left here one stone upon another that shall not be thrown down.

AND as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these *are* the beginning of sorrows.

THEN shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

And then shall many be offended, and shall betray one another, 10  
and shall hate one another. And many false prophets shall rise, 11  
and shall deceive many. And because iniquity shall abound, 12  
the love of many shall wax cold. But he that shall endure 13  
unto the end, the same shall be saved. And this gospel of the 14  
kingdom shall be preached in all the world, for a witness unto  
all nations; and then shall the end come. When ye, therefore, 15  
shall see the abomination of desolation, spoken of by Daniel the  
prophet, stand in the holy place, (whoso readeth, let him under-  
stand,) then let them which be in Judea flee into the mountains: 16  
let him which is on the house-top not come down to take any  
thing out of his house: neither let him which is in the field re-  
turn back to take his clothes. And woe unto them that are 19  
with child, and to them that give suck in those days! But pray 20  
ye that your flight be not in the winter, neither on the sabbath-  
day: for then shall be great tribulation, such as was not since 21  
the beginning of the world to this time, no, nor ever shall be.  
And except those days should be shortened, there should no 22  
flesh be saved: but for the elect's sake, those days shall be  
shortened. Then if any man shall say unto you, 'Lo, here is 23  
Christ,' or 'there!' believe *it* not. For there shall arise false 24  
Christs, and false prophets, and shall show great signs and won-  
ders: insomuch that, if *it were* possible, they shall deceive the  
very elect. 'Behold, I have told you before. 'Wherefore, if 25  
they shall say unto you, 'Behold, he is in the desert!' go not forth:  
'behold, *he is* in the secret chambers!' believe *it* not. For as the 27  
lightning cometh out of the east, and shineth even unto the  
west; so shall also the coming of the Son of man be. For 28  
wheresoever the carcass is, there will the eagles be gathered  
together.

IMMEDIATELY after the tribulation of those days, shall the sun 29  
be darkened, and the moon shall not give her light, and the stars  
shall fall from heaven, and the powers of the heavens shall be  
shaken: and then shall appear the sign of the Son of man in 30  
heaven; and then shall all the tribes of the earth mourn, and  
they shall see the Son of man coming in the clouds of heaven  
with power and great glory. And he shall send his angels 31  
with a great sound of a trumpet, and they shall gather together  
his elect from the four winds, from one end of heaven to the  
other.

Now learn a parable of the fig-tree: When his branch is yet 32  
tender, and putteth forth leaves, ye know that summer is nigh:  
so likewise ye, when ye shall see all these things, know that it 33  
is near, *even* at the doors. Verily, I say unto you, This genera- 34  
tion shall not pass, till all these things be fulfilled. Heaven and 35  
earth shall pass away, but my word shall not pass away. But 36  
of that day and hour knoweth no *man*, no, not the angels of  
heaven, but my Father only. But as the days of Noe *were*, so 37  
shall also the coming of the Son of man be. For as in the days 38  
that were before the flood, they were eating and drinking, mar-  
rying and giving in marriage, until the day that Noe entered



into the ark, 'and knew not until the flood came, and took them 39  
 all away: so shall also the coming of the Son of man be. Then 40  
 shall two be in the field; the one shall be taken, and the other  
 left. *Two women shall be grinding at the mill; the one shall be 41*  
*taken, and the other left. Watch therefore; for ye know not 42*  
*what hour your Lord doth come. But know this, that if the 43*  
*good man of the house had known in what watch the thief would*  
*come, he would have watched, and would not have suffered his*  
*house to be broken up. Therefore be ye also ready: for in such 44*  
*an hour as ye think not, the Son of man cometh. Who then is 45*  
*a faithful and wise servant, whom his lord hath made ruler over*  
*his household, to give them meat in due season? Blessed is that 46*  
*servant, whom his lord, when he cometh, shall find so doing.*  
*Verily, I say unto you, That he shall make him ruler over all 47*  
*his goods. But and if that evil servant shall say in his heart, 48*  
*'My lord delayeth his coming;' and shall begin to smite his fel- 49*  
*low-servants, and to eat and drink with the drunken; the lord 50*  
*of that servant shall come in a day when he looketh not for*  
*him, and in an hour that he is not aware of, 'and shall cut him 51*  
*asunder, and appoint him his portion with the hypocrites; there*  
*shall be weeping and gnashing of teeth.*

**THEN** shall the kingdom of heaven be likened unto ten vir-**25**  
 gins, which took their lamps and went forth to meet the bride-  
 groom. And five of them were wise, and five *were* foolish. They **2,3**  
 that *were* foolish took their lamps, and took no oil with them:  
 'but the wise took oil in their vessels with their lamps. 'While **4,5**  
 the bridegroom tarried, they all slumbered and slept. And at **6**  
 midnight there was a cry made, Behold the bridegroom cometh;  
 go ye out to meet him! Then all those virgins arose, and trim- **7**  
 med their lamps. And the foolish said unto the wise, Give us **8**  
 of your oil: for our lamps are gone out. But the wise answered, **9**  
 saying, *Not so;* lest there be not enough for us and you: but go  
 ye rather to them that sell, and buy for yourselves. And while **10**  
 they went to buy, the bridegroom came; and they that were  
 ready, went in with him to the marriage: and the door was  
 shut. Afterward came also the other virgins, saying, Lord, **11**  
 Lord, open to us! But he answered and said, Verily, I say unto **12**  
 you, I know you not. Watch therefore, for ye know neither the **13**  
 day nor the hour wherein the Son of man cometh.

For *the kingdom of heaven is* as a man travelling into a far **14**  
 country, *who* called his own servants, and delivered unto them  
 his goods. And unto one he gave five talents, to another two, **15**  
 and to another one; to every man according to his several ability;  
 and straightway took his journey. Then he that had received **16**  
 the five talents, went and traded with the same, and made *them*  
 other five talents. And likewise he that *had received* two, he **17**  
 also gained other two. But he that had received one, went and **18**  
 digged in the earth, and hid his lord's money. After a long **19**  
 time the lord of those servants cometh, and reckoneth with them.  
 And so he that had received five talents, came and brought **20**  
 other five talents, saying, Lord, thou deliveredst unto me five

talents: behold, I have gained besides them five talents more. His lord said unto him, Well done, *thou* good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents, came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came, and said, Lord, I knew thee, that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. Take therefore the talent from him, and give *it* unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away, even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 'and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 'naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed *thee*? or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: 'I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister



unto thee? Then shall he answer them, saying, Verily, I say 45  
unto you, Inasmuch as ye did *it* not to one of the least of these,  
ye did *it* not to me. And these shall go away into everlasting 46  
punishment: but the righteous into life eternal.

AND it came to pass, when Jesus had finished all these say-26  
ings, he said unto his disciples, Ye know that after two days is 3  
*the feast of the passover*, and the Son of man is betrayed to be  
crucified.

THEN assembled together the chief priests, and the scribes, 3  
and the elders of the people, unto the palace of the high priest,  
who was called Caiaphas, 'and consulted that they might take 4  
Jesus by subtlety, and kill *him*. But they said, Not on the feast- 5  
*day*, lest there be an uproar among the people.

Now when Jesus was in Bethany, in the house of Simon the 6  
leper, there came unto him a woman having an alabaster-box of 7  
very precious ointment, and poured *it* on his head as he sat *at*  
*meat*. But when his disciples saw *it*, they had indignation, say- 8  
ing, To what purpose *is* this waste? For this ointment might 9  
have been sold for much, and given to the poor. When Jesus 10  
understood *it*, he said unto them, Why trouble ye the woman?  
for she hath wrought a good work upon me. For ye have the 11  
poor always with you; but me ye have not always. For in that 12  
she hath poured this ointment on my body, she did *it* for my  
burial. Verily, I say unto you, Wheresoever this gospel shall 13  
be preached in the whole world, *there* shall also this, that this  
woman hath done, be told for a memorial of her.

THEN one of the twelve, called Judas Iscariot, went unto 14  
the chief priests, 'and said *unto them*, What will ye give me, 15  
and I will deliver him unto you? And they covenanted with  
him for thirty pieces of silver. And from that time he sought 16  
opportunity to betray him.

Now, the first *day* of the *feast of unleavened bread*, the dis- 17  
ciples came to Jesus, saying unto him, Where wilt thou that we  
prepare for thee to eat the passover? And he said, Go into the 18  
city to such a man, and say unto him, The Master saith, My  
time is at hand; I will keep the passover at thy house with my  
disciples. And the disciples did as Jesus had appointed them: 19  
and they made ready the passover.

Now, when the even was come, he sat down with the twelve. 20  
And as they did eat, he said, Verily I say unto you, That one 21  
of you shall betray me. And they were exceeding sorrowful, 22  
and began every one of them to say unto him, Lord, is it I? And 23  
he answered and said, He that dippeth *his* hand with me in the  
dish, the same shall betray me. The Son of man goeth, as it is 24  
written of him: but woe unto that man by whom the Son of  
man is betrayed: it had been good for that man if he had not  
been born. Then Judas, which betrayed him, answered and 25  
said, Master, is it I? He said unto him, Thou hast said.

AND as they were eating, Jesus took bread, and blessed *it*, and 26  
brake *it*, and gave *it* to the disciples, and said, Take, eat; this is  
my body. And he took the cup, and gave thanks, and gave *it* 27

to them, saying, Drink ye all of it: for this is my blood of the 28  
new testament, which is shed for many for the remission of sins.  
But I say unto you, I will not drink henceforth of this fruit of 29  
the vine, until that day when I drink it new with you in my  
Father's kingdom.

AND when they had sung a hymn, they went out into the 30  
mount of Olives. Then saith Jesus unto them, All ye shall be 31  
offended because of me this night: for it is written,

I will smite the Shepherd,  
And the sheep of the flock shall be scattered abroad.

But after I am risen again, I will go before you into Galilee. 32  
Peter answered and said unto him, Though all *men* shall be 33  
offended because of thee, yet will I never be offended. Jesus 34  
said unto him, Verily, I say unto thee, That this night, before  
the cock crow, thou shalt deny me thrice. Peter said unto him, 35  
Though I should die with thee, yet will not I deny thee. Like-  
wise also said all the disciples.

THEN cometh Jesus with them unto a place called Geth- 36  
semane, and saith unto the disciples, Sit ye here, while I go  
and pray yonder. And he took with him Peter, and the two 37  
sons of Zebedee, and began to be sorrowful and very heavy.  
Then saith he unto them, My soul is exceeding sorrowful, even 38  
unto death: tarry ye here, and watch with me. And he went 39  
a little further, and fell on his face, and prayed, saying, O my  
Father, if it be possible, let this cup pass from me: nevertheless,  
not as I will, but as thou *wilt*. And he cometh unto the disci- 40  
ples, and findeth them asleep, and saith unto Peter, What! could  
ye not watch with me one hour? Watch and pray, that ye enter 41  
not into temptation: the spirit indeed is willing, but the flesh is  
weak. He went away again the second time, and prayed, say- 42  
ing, O my Father, if this cup may not pass away from me, ex-  
cept I drink it, thy will be done. And he came and found them 43  
asleep again: for their eyes were heavy. And he left them, and 44  
went away again, and prayed the third time, saying the same  
words. Then cometh he to his disciples, and saith unto them, 45  
Sleep on now, and take *your* rest; behold the hour is at hand,  
and the Son of man is betrayed into the hands of sinners. Rise, 46  
let us be going: behold, he is at hand that doth betray me.

AND while he yet spake, lo, Judas, one of the twelve, came, 47  
and with him a great multitude with swords and staves, from  
the chief priests and elders of the people. Now, he that be- 48  
trayed him, gave them a sign, saying, Whomsoever I shall kiss,  
that same is he: hold him fast. And forthwith he came to Jesus, 49  
and said, Hail, Master; and kissed him. And Jesus said unto 50  
him, Friend, wherefore art thou come? Then came they, and  
laid hands on Jesus, and took him. And behold, one of them 51  
which were with Jesus, stretched out *his* hand, and drew his  
sword, and struck a servant of the high priest, and smote off his  
ear. Then said Jesus unto him, Put up again thy sword into 52  
his place: for all they that take the sword, shall perish with the  
sword. Thinkest thou that I cannot now pray to my Father, and 53

he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

AND they that had laid hold on Jesus, led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off, unto the high priest's palace, and went in, and sat with the servants to see the end. Now, the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none. Yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God. Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 'What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands, 'saying, Prophecy unto us, thou Christ, Who is he that smote thee?

Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before *them* all, saying, I know not what thou sayest.

AND when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man.

AND after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. 'And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

THEN Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty

pieces of silver to the chief priests and elders, 'saying, I have 4  
 sinned in that I have betrayed the innocent blood. And they  
 said, What *is that* to us? see thou *to that*. And he cast down 5  
 the pieces of silver in the temple, and departed, and went and  
 hanged himself. And the chief priests took the silver pieces, 6  
 and said, It is not lawful for to put them into the treasury, be-  
 cause it is the price of blood. And they took counsel, and 7  
 bought with them the potter's field, to bury strangers in. Where- 8  
 fore that field was called, The field of blood, unto this day.  
 Then was fulfilled that which was spoken by Jeremy the 9  
 prophet, saying,

And they took the thirty pieces of silver,  
 The price of him that was valued,  
 Whom they of the children of Israel did value,  
 And gave them for the potter's field, as the Lord appointed me.

10

AND Jesus stood before the governor; and the governor asked 11  
 him, saying, Art thou the King of the Jews? And Jesus said  
 unto him, Thou sayest. And when he was accused of the chief 12  
 priests and elders, he answered nothing. Then saith Pilate 13  
 unto him, Hearest thou not how many things they witness  
 against thee? And he answered him to never a word; insomuch 14  
 that the governor marvelled greatly. Now at *that* feast, the 15  
 governor was wont to release unto the people a prisoner, whom  
 they would. And they had then a notable prisoner, called Ba- 16  
 rabbas. Therefore, when they were gathered together, Pilate 17  
 said unto them, Whom will ye that I release unto you? Barab-  
 bas, or Jesus, which is called Christ? (For he knew that for envy 18  
 they had delivered him.)

WHEN he was set down on the judgment-seat, his wife sent 19  
 unto him, saying, Have thou nothing to do with that just man:  
 for I have suffered many things this day in a dream, because of  
 him. But the chief priests and elders persuaded the multitude 20  
 that they should ask Barabbas, and destroy Jesus. The gover- 21  
 nor answered and said unto them, Whether of the twain will  
 ye that I release unto you? They said, Barabbas. 'Pilate saith 22  
 unto them, What shall I do then with Jesus, which is called  
 Christ? *They* all say unto him, Let him be crucified.' 'And the 23  
 governor said, Why, what evil hath he done? But they cried  
 out the more, saying, Let him be crucified. When Pilate saw 24  
 that he could prevail nothing, but *that* rather a tumult was  
 made, he took water, and washed *his* hands before the multitude,  
 saying, I am innocent of the blood of this just person: see ye 25  
*to it*. Then answered all the people, and said, His blood *be* on  
 us and on our children. Then released he Barabbas unto them: 26  
 and when he had scourged Jesus, he delivered *him* to be cru-  
 cified.

THEN the soldiers of the governor took Jesus into the common 27  
 hall, and gathered unto him the whole band of soldiers: and 28  
 they stripped him, and put on him a scarlet robe: and when 29  
 they had platted a crown of thorns, they put *it* upon his head,  
 and a reed in his right hand; and they bowed the knee before  
 him, and mocked him, saying, Hail, King of the Jews! And 30

they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe 31 off from him, and put his own raiment on him, and led him away to crucify *him*.

**AND** as they came out, they found a man of Cyrene, Simon 32 by name: him they compelled to bear his cross. And when 33 they were come unto a place called Golgotha, (that is to say, A place of a scull,) they gave him vinegar to drink, mingled with 34 gall: and when he had tasted *thereof*, he would not drink. And 35 they crucified him, and parted his garments, casting lots, that it might be fulfilled which was spoken by the prophet:

They parted my garments among them,  
And upon my vesture did they cast lots.

'And sitting down, they watched him there: 'and set over his 36 head his accusation written, "THIS IS JESUS THE KING OF THE JEWS." Then were there two thieves crucified with him; one 38 on the right hand, and another on the left.

**AND** they that passed by reviled him, wagging their heads, 39 'and saying, Thou that destroyest the temple, and buildest *it* 40 in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking 41 *him*, with the scribes and elders, said, 'He saved others; him- 42 self he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted 43 in God; let him deliver him now, if he will have him! for he said, I am the Son of God. The thieves also which were cru- 44 cified with him, cast the same in his teeth. Now, from the 45 sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, 46 saying,

Eli ! Eli ! lama sabachthani !

(that is to say, "My God! my God! why hast thou forsaken me?") Some of them that stood there, when they heard 47 *that*, said, This *man* calleth for Elias. And straightway one of 48 them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. The rest said, Let be, let 49 us see whether Elias will come to save him.

**JESUS**, when he had cried again with a loud voice, yielded 50 up the ghost. And behold, the veil of the temple was rent in 51 twain from the top to the bottom: and the earth did quake, and the rocks rent; and the graves were opened, and many bodies 52 of the saints which slept, arose, 'and came out of the graves 53 after his resurrection, and went into the holy city, and appeared unto many. Now, when the centurion, and they that were 54 with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God! And many women were there, beholding afar off, 55 which followed Jesus from Galilee, ministering unto him: among 56 which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

**WHEN** the even was come, there came a rich man of Arima- 57



thea, named Joseph, who also himself was Jesus' disciple: He 58  
 went to Pilate, and begged the body of Jesus. Then Pilate  
 commanded the body to be delivered. And when Joseph had 59  
 taken the body, he wrapped it in a clean linen cloth, 'and laid 60  
 it in his own new tomb, which he had hewn out in the rock; and  
 he rolled a great stone to the door of the sepulchre, and de-  
 parted. And there was Mary Magdalene, and the other Mary, 61  
 sitting over-against the sepulchre.

Now, the next day that followed the day of the preparation, 62  
 the chief priests and Pharisees came together unto Pilate, 'say- 63  
 ing, Sir, we remember that that deceiver said, while he was yet  
 alive, After three days I will rise again. Command therefore 64  
 that the sepulchre be made sure until the third day, lest his dis-  
 ciples come by night, and steal him away, and say unto the  
 people, He is risen from the dead: so the last error shall be  
 worse than the first. Pilate said unto them, Ye have a watch: 65  
 go your way, make it as sure as ye can. So they went and made 66  
 the sepulchre sure, sealing the stone, and setting a watch.

IN the end of the sabbath, as it began to dawn towards the 28  
 first day of the week, came Mary Magdalene, and the other  
 Mary, to see the sepulchre.

And behold, there was a great earthquake: for the angel of 2  
 the LORD descended from heaven, and came and rolled back  
 the stone from the door, and sat upon it. His countenance was 3  
 like lightning, and his raiment white as snow. And for fear 4  
 of him the keepers did shake, and became as dead men. And 5  
 the angel answered and said unto the women, Fear not ye: for I  
 know that ye seek Jesus, which was crucified. He is not here: 6  
 for he is risen, as he said. Come, see the place where the Lord  
 lay. And go quickly, and tell his disciples, that he is risen from 7  
 the dead, and behold, he goeth before you into Galilee: there  
 shall ye see him: lo, I have told you.

And they departed quickly from the sepulchre, with fear and 8  
 great joy: and did run to bring his disciples word. And as 9  
 they went to tell his disciples, behold Jesus met them, saying,  
 All hail! And they came, and held him by the feet, and wor-  
 shipped him. Then said Jesus unto them, Be not afraid: go tell 10  
 my brethren, that they go into Galilee, and there shall they see  
 me.

Now, when they were going, behold some of the watch came 11  
 into the city, and showed unto the chief priests all the things  
 that were done. And when they were assembled with the el- 12  
 ders, and had taken counsel, they gave large money unto the  
 soldiers, 'saying, Say ye, His disciples came by night, and stole 13  
 him away while we slept. And if this come to the governor's 14  
 ears, we will persuade him, and secure you. So they took the 15  
 money, and did as they were taught: and this saying is com-  
 monly reported among the Jews until this day.

THEN the eleven disciples went away into Galilee, into a 16  
 mountain where Jesus had appointed them. And when they 17  
 saw him, they worshipped him: but some doubted. And Jesus 18

came, and spake unto them, saying, All power is given unto me in heaven and earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.

## THE GOSPEL ACCORDING TO MARK.

**THE** beginning of the gospel of Jesus Christ, the Son of God. **1**  
As it is written in the prophets;

"Behold, I send my messenger before thy face,  
Which shall prepare thy way before thee;" **2**

"The voice of one crying in the wilderness,  
Prepare ye the way of the LORD!  
Make his paths straight." **3**

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water; but he shall baptize you with the Holy Ghost. **4 5 6 7 8**

AND it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven, *saying*, **9 10 11**

'Thou art my beloved Son, in whom I am well pleased.'

AND immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts; and the angels ministered unto him. **12 13**

**NOW**, after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. **14 15**

Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their **16 17 18 19 20**

father Zebedee in the ship with the hired servants, and went after him.

AND they went into Capernaum; and straightway on the sabbath-day he entered into the synagogue and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, 'saying, Let us alone! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. And immediately his fame spread abroad throughout all the region round about Galilee.

AND forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever; and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

AND at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. 'And all the city was gathered together at the door. 'And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed. And Simon, and they that were with him, followed after him. And when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils.

AND there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straitly charged him, and forthwith sent him away; and saith unto him, See thou say nothing to any man; but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

AND again he entered into Capernaum, after *some* days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts; Why doth this *man* thus speak blasphemies? who can forgive sins but God only? And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 'I say unto thee, Arise, and take up thy bed, and go thy way into thy house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

AND he went forth again by the sea-side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi *the son* of Alpheus, sitting at the receipt of custom, and said unto him, Follow me. And he arose, and followed him. And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners, to repentance.

AND the disciples of John, and of the Pharisees, used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

AND it came to pass, that he went through the corn-fields on

the sabbath-day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Be- 24 hold, why do they on the sabbath-day that which is not lawful? And he said unto them, Have ye never read what David did, 25 when he had need, and was a hungered, he and they that were with him? How he went into the house of God, in the days of 26 Abiathar the high priest, and did eat the show-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made 27 for man, and not man for the sabbath: therefore, the Son of man 28 is Lord also of the Sabbath.

AND he entered again into the synagogue; and there was a 3 man there which had a withered hand. And they watched him, 2 whether he would heal him on the sabbath-day; that they might accuse him. And he saith unto the man which had the with- 3 ered hand, Stand forth. And he saith unto them, Is it lawful to 4 do good on the sabbath-days, or to do evil? to save life, or to kill? but they held their peace. And when he had looked 5 round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thy hand. And he stretched it out: and his hand was restored whole as 6 the other. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

BUT Jesus withdrew himself with his disciples to the sea: and 7 a great multitude from Galilee followed him, and from Judea, 8 'and from Jerusalem, and from Idumea, and *from* beyond Jordan: and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. And 9 he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him. For he 10 had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when 11 they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them, that they 12 should not make him known.

AND he goeth up into a mountain, and calleth *unto him* whom 13 he would: and they came unto him. And he ordained twelve, 14 that they should be with him, and that he might send them forth to preach, 'and to have power to heal sicknesses, and to cast 15 out devils. 'And Simon he surnamed Peter. 'And James *the* 16 son of Zebedee, and John the brother of James, (and he surnamed them Boanerges, which is, The sons of thunder;) and 18 Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the son* of Alphaeus, and Thaddeus, and Simon the Canaanite, 'and Judas Iscariot, which also betrayed 19 him.

AND they went into a house: 'and the multitude cometh to- 20 gether again, so that they could not so much as eat bread. And 21 when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself. And the scribes which came 22



down from Jerusalem said, He hath Beelzebub, and by the  
 prince of the devils casteth he out devils. And he called them  
*unto him*, and said unto them in parables, How can Satan cast  
 out Satan? And if a kingdom be divided against itself, that  
 kingdom cannot stand. And if a house be divided against itself,  
 that house cannot stand. And if Satan rise up against himself,  
 and be divided, he cannot stand, but hath an end. No man  
 can enter into a strong man's house, and spoil his goods, except  
 he will first bind the strong man; and then he will spoil his  
 house. Verily, I say unto you, All sins shall be forgiven unto  
 the sons of men, and blasphemies wherewith soever they shall  
 blaspheme: but he that shall blaspheme against the Holy Ghost  
 hath never forgiveness, but is in danger of eternal damnation:  
 because they said, He hath an unclean spirit.

THERE came then his brethren and his mother, and standing  
 without, sent unto him, calling him. And the multitude sat  
 about him; and they said unto him, Behold, thy mother and thy  
 brethren without seek for thee. And he answered them, saying,  
 Who is my mother, or my brethren? And he looked round  
 about on them which sat about him, and said, Behold my mother  
 and my brethren! For whosoever shall do the will of God, the  
 same is my brother, and my sister, and mother.

AND he began again to teach by the sea-side: and there  
 was gathered unto him a great multitude, so that he entered into  
 a ship, and sat in the sea; and the whole multitude was by the  
 sea, on the land. And he taught them many things by parables,  
 and said unto them in his doctrine, 'Hearken: Behold, there  
 went out a sower to sow. And it came to pass as he sowed,  
 some fell by the way-side, and the fowls of the air came and de-  
 voured it up. And some fell on stony ground, where it had not  
 much earth; and immediately it sprang up, because it had no  
 depth of earth: but when the sun was up, it was scorched; and  
 because it had no root, it withered away. And some fell among  
 thorns, and the thorns grew up, and choked it, and it yielded no  
 fruit. And other fell on good ground, and did yield fruit that  
 sprang up, and increased, and brought forth, some thirty, and  
 some sixty, and some a hundred. And he said unto them, He  
 that hath ears to hear, let him hear!

AND when he was alone, they that were about him, with the  
 twelve, asked of him the parable. And he said unto them,  
 Unto you it is given to know the mystery of the kingdom of  
 God: but unto them that are without, all *these* things are done  
 in parables:

That seeing they may see, and not perceive;  
 And hearing they may hear, and not understand;  
 Lest at any time they should be converted,  
 And *their* sins should be forgiven them.

12

AND he said unto them, Know ye not this parable? and how  
 then will ye know all parables? The sower soweth the word.  
 And these are they by the way-side, where the word is sown;  
 but when they have heard, Satan cometh immediately, and  
 taketh away the word that was sown in their hearts. And these

are they likewise which are sown on stony ground ; who, when they have heard the word, immediately receive it with gladness ; and have no root in themselves, and so endure but for a time : 17 afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And these are they which 18 are sown among thorns ; such as hear the word, 'and the cares 19 of this world, and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becometh unfruitful. And these are they which are sown on good ground ; 20 such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some a hundred.

AND he said unto them, Is a candle brought to be put under 21 a bushel, or under a bed ? and not to be set on a candlestick ? For there is nothing hid, which shall not be manifested ; neither 22 was any thing kept secret, but that it should come abroad. If 23 any man have ears to hear, let him hear !

AND he said unto them, 'Take heed what ye hear. With what 24 measure ye mete, it shall be measured to you : and unto you that hear, shall more be given. For he that hath, to him shall 25 be given : and he that hath not, from him shall be taken even that which he hath.

AND he said, So is the kingdom of God, as if a man should 26 cast seed into the ground ; and should sleep, and rise night and 27 day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself ; first the 28 blade, then the ear, after that the full corn in the ear. But when 29 the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

AND he said, Whereunto shall we liken the kingdom of God ? 30 or with what comparison shall we compare it ? *It is like a grain* 31 *of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth ; but when it is sown, it groweth* 32 *up, and becometh greater than all herbs, and shooteth out great branches ; so that the fowls of the air may lodge under the shadow of it.*

AND with many such parables spake he the word unto them, 33 as they were able to hear it. But without a parable spake he 34 not unto them : and when they were alone, he expounded all things to his disciples.

AND the same day, when the even was come, he saith unto 35 them, Let us pass over unto the other side. And when they 36 had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. 'And 37 there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of 38 the ship, asleep on a pillow : and they awake him, and say unto him, Master ! carest thou not that we perish ? And he arose, and 39 rebuked the wind, and said unto the sea, Peace ! be still ! and the wind ceased, and there was a great calm. And he said unto 40 them, Why are ye so fearful ? how is it that ye have no faith ? And they feared exceedingly, and said one to another, What 41

manner of man is this, that even the wind and the sea obey him?

AND they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, ' who had *his* dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, 'and cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the Most High God? I adjure thee by God, that thou torment me not. (For he said unto him, Come out of the man, *thou* unclean spirit.) ' And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea. And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done. And they came to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine. And they began to pray him to depart out of their coasts. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him. And all *men* did marvel.

AND when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. And behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, 'and besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live. And Jesus went with him; and much people followed him, and thronged him.

And a certain woman which had an issue of blood twelve years, 'and had suffered many things of many physicians, and

had spent all that she had, and was nothing bettered, but rather grew worse, 'when she had heard of Jesus, came in the press behind, and touched his garment: for she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. 'And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha-cumi! (which is, being interpreted, 'Damsel,'—I say unto thee—'arise.') And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

AND he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath-day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. 'But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*. And he marvelled because of their unbelief. And he went round about the villages teaching.

AND he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

and commanded them that they should take nothing for *their* 8  
 journey, save a staff only; no scrip, no bread, no money in *their*  
 purse: but *be* shod with sandals; and not put on two coats. 9  
 And he said unto them, In what place soever ye enter into a 10  
 house, there abide till ye depart from that place. And whoso- 11  
 ever shall not receive you, nor hear you, when ye depart thence,  
 shake off the dust under your feet, for a testimony against them.  
 Verily, I say unto you, It shall be more tolerable for Sodom and  
 Gomorrah in the day of judgment, than for that city.

AND they went out, and preached that men should repent. 12  
 And they cast out many devils, and anointed with oil many that 13  
 were sick, and healed *them*.

AND king Herod heard of *him*, (for his name was spread 14  
 abroad,) and he said, That John the Baptist was risen from the  
 dead, and therefore mighty works do show forth themselves in  
 him. Others said, That it is Elias. And others said, That it 15  
 is a prophet, or as one of the prophets. But when Herod heard 16  
*thereof*, he said, It is John, whom I beheaded: he is risen from  
 the dead.

FOR Herod himself had sent forth and laid hold upon John, 17  
 and bound him in prison for Herodias's sake, his brother Philip's  
 wife: for he had married her. For John had said unto Herod, 18  
 It is not lawful for thee to have thy brother's wife. Therefore 19  
 Herodias had a quarrel against him, and would have killed him;  
 but she could not: for Herod feared John, knowing that he was 20  
 a just man and a holy; and observed him: and when he heard  
 him, he did many things, and heard him gladly. And when a 21  
 convenient day was come, that Herod on his birth-day made a  
 supper to his lords, high captains, and chief *estates* of Galilee;  
 and when the daughter of the said Herodias came in, and 22  
 danced, and pleased Herod, and them that sat with him, the  
 king said unto the damsel, Ask of me whatsoever thou wilt, and  
 I will give *it* thee. And he sware unto her, Whatsoever thou 23  
 shalt ask of me, I will give *it* thee, unto the half of my kingdom.  
 And she went forth, and said unto her mother, What shall I 24  
 ask? And she said, The head of John the Baptist. And she 25  
 came in straightway with haste unto the king, and asked, saying,  
 I will that thou give me, by and by, in a charger, the head of  
 John the Baptist. And the king was exceeding sorry; *yet*, for 26  
 his oath's sake, and for their sakes which sat with him, he would  
 not reject her. And immediately the king sent an executioner, 27  
 and commanded his head to be brought: and he went and be-  
 headed him in the prison; and brought his head in a charger, 28  
 and gave it to the damsel: and the damsel gave it to her mother.  
 And when his disciples heard of *it*, they came and took up his 29  
 corpse, and laid it in a tomb.

AND the Apostles gathered themselves together unto Jesus, 30  
 and told him all things, both what they had done, and what they  
 had taught. And he said unto them, Come ye yourselves apart 31  
 into a desert place, and rest a while: for there were many com-  
 ing and going, and they had no leisure so much as to eat. And 32



they departed into a desert place by ship privately. And the 33  
people saw them departing, and many knew him, and ran afoot  
thither out of all cities, and outwent them, and came together  
unto him. And Jesus, when he came out, saw much people, 34  
and was moved with compassion toward them, because they  
were as sheep not having a shepherd; and he began to teach  
them many things.

AND when the day was now far spent, his disciples came 35  
unto him, and said, 'This is a desert place, and now the time is  
far passed: send them away, that they may go into the country 36  
round about, and into the villages, and buy themselves bread:  
for they have nothing to eat. He answered and said unto them, 37  
Give ye them to eat. And they say unto him, Shall we go and  
buy two hundred pennyworth of bread, and give them to eat?  
He saith unto them, How many loaves have ye? go and see. 38  
And when they knew, they say, Five, and two fishes. 'And he 39  
commanded them to make all sit down by companies upon the  
green grass. And they sat down in ranks, by hundreds, and by 40  
fifties. And when he had taken the five loaves, and two fishes, 41  
he looked up to heaven, and blessed, and brake the loaves, and  
gave *them* to his disciples to set before them; and the two fishes  
divided he among them all. And they did all eat, and were 42  
filled. And they took up twelve baskets full of the fragments, 43  
and of the fishes. And they that did eat of the loaves, were 44  
about five thousand men.

AND straightway he constrained his disciples to get into the 45  
ship, and to go to the other side before unto Bethsaida, while he  
sent away the people. And when he had sent them away, he 46  
departed into a mountain to pray. And when even was come, 47  
the ship was in the midst of the sea, and he alone on the land.  
And he saw them toiling in rowing; for the wind was contrary 48  
unto them: and about the fourth watch of the night he cometh  
unto them, walking upon the sea, and would have passed by  
them. But when they saw him walking upon the sea, they sup- 49  
posed it had been a spirit, and cried out. (For they all saw him, 50  
and were troubled.) And immediately he talked with them,  
and saith unto them, Be of good cheer: it is I; be not afraid.  
And he went up unto them into the ship; and the wind ceased: 51  
and they were sore amazed in themselves beyond measure, and  
wondered. For they considered not *the miracle* of the loaves; 52  
for their heart was hardened.

AND when they had passed over, they came into the land of 53  
Gennesaret, and drew to the shore. And when they were come 54  
out of the ship, straightway they knew him, 'and ran through 55  
that whole region round about, and began to carry about in beds  
those that were sick, where they heard he was. And whither- 56  
soever he entered, into villages, or cities, or country, they laid  
the sick in the streets, and besought him that they might touch  
if it were but the border of his garment: and as many as  
touched him, were made whole.

THEN came together unto him the Pharisees, and certain of  
 the scribes which came from Jerusalem. And when they saw  
 some of his disciples eat bread with defiled (that is to say, with  
 unwashen) hands, they found fault. For the Pharisees, and all  
 the Jews, except they wash *their* hands oft, eat not, holding the  
 tradition of the elders. And *when they come* from the market,  
 except they wash, they eat not. And many other things there  
 be, which they have received to hold, as the washing of cups,  
 and pots, and brazen vessels, and tables. Then the Pharisees  
 and scribes asked him, Why walk not thy disciples according to  
 the tradition of the elders, but eat bread with unwashen hands?  
 He answered and said unto them, Well hath Esaias prophesied  
 of you hypocrites, as it is written,

This people honoreth me with *their* lips,  
 But their heart is far from me.  
 Howbeit, in vain they do worship me,  
 Teaching for doctrines the commandments of men.

For, laying aside the commandment of God, ye hold the tradition  
 of men, as the washing of pots and cups: and many other such  
 like things ye do. And he said unto them, Full well ye reject  
 the commandment of God, that ye may keep your own tradition.  
 For Moses said, "Honor thy father and thy mother;"  
 and, "Whoso curseth father or mother, let him die  
 the death:" but ye say, If a man shall say to his father or  
 mother, *It is Corban*, (that is to say, a gift,) by whatsoever thou  
 mightest be profited by me; *he shall be free*. And ye suffer  
 him no more to do aught for his father or his mother; making  
 the word of God of none effect through your tradition, which  
 ye have delivered: and many such like things do ye.

And when he had called all the people *unto him*, he said unto  
 them, Harken unto me every one of *you*, and understand.  
 There is nothing from without a man, that entering into him,  
 can defile him: but the things which come out of him, those  
 are they that defile the man. If any man have ears to hear, let  
 him hear! And when he was entered into the house from the  
 people, his disciples asked him concerning the parable. And  
 he saith unto them, Are ye so without understanding also? Do  
 ye not perceive, that whatsoever thing from without entereth  
 into the man, *it* cannot defile him; because it entereth not into  
 his heart, but into the belly, and goeth out into the draught purg-  
 ing all meats? And he said, That which cometh out of the man,  
 that defileth the man. For from within, out of the heart of men,  
 proceed evil thoughts, adulteries, fornications, murders, 'thefts,  
 covetousness, wickedness, deceit, lasciviousness, an evil eye,  
 blasphemy, pride, foolishness: all these evil things come from  
 within, and defile the man.

AND from thence he arose, and went into the borders of Tyre  
 and Sidon, and entered into a house, and would have no man  
 know *it*: but he could not be hid. For a *certain* woman, whose  
 young daughter had an unclean spirit, heard of him, and came  
 and fell at his feet: (the woman was a Greek, a Syrophenician

by nation,) and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying, go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

AND again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue: and looking up to heaven, he sighed, and saith unto him, Ephphatha! (that is, Be opened.) And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*; and were beyond measure astonished, saying, He hath done all things well! he maketh both the deaf to hear, and the dumb to speak!

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them, 'I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. 'And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people. And they had a few small fishes; and he blessed, and commanded to set them also before *them*. So they did eat, and were filled; and they took up of the broken *meat* that was left, seven baskets. And they that had eaten were about four thousand: and he sent them away. And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

AND the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily, I say unto you, There shall no sign be given to this generation. And he left them, and entering into the ship again, departed to the other side.

Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among them-

selves, saying, *It is* because we have no bread. And when 17  
 Jesus knew *it*, he saith unto them, Why reason ye, because ye  
 have no bread? perceive ye not yet, neither understand? have  
 ye your heart yet hardened? 'having eyes, see ye not? and 18  
 having ears, hear ye not? and do ye not remember? When I 19  
 brake the five loaves among five thousand, how many baskets  
 full of fragments took ye up? They say unto him, Twelve.  
 And when the seven among four thousand, how many baskets 20  
 full of fragments took ye up? And they said, Seven. 'And he 21  
 said unto them, How is it that ye do not understand?

AND he cometh to Bethsaida; and they bring a blind man 22  
 unto him, and besought him to touch him. And he took the 23  
 blind man by the hand, and led him out of the town; and when  
 he had spit on his eyes, and put his hands upon him, he asked  
 him if he saw aught. And he looked up, and said, I see men 24  
 as trees walking. After that, he put *his* hands again upon his 25  
 eyes, and made him look up: and he was restored, and saw  
 every man clearly. And he sent him away to his house, saying, 26  
 Neither go into the town, nor tell *it* to any in the town.

AND Jesus went out, and his disciples, into the towns of Ce- 27  
 sarea Philippi; and by the way he asked his disciples, saying  
 unto them, Who do men say that I am? And they answered, 28  
 John the Baptist: but some *say*, Elias; and others, One of the  
 prophets. And he saith unto them, But who say ye that I am? 29  
 And Peter answereth, and saith unto him, Thou art the Christ.  
 And he charged them that they should tell no man of him. 30

AND he began to teach them, that the Son of man must suffer 31  
 many things, and be rejected of the elders, and of the chief  
 priests, and scribes, and be killed, and after three days rise again.  
 'And he spake that saying openly. And Peter took him, and 32  
 began to rebuke him. But when he had turned about, and 33  
 looked on his disciples, he rebuked Peter, saying, Get thee be-  
 hind me, Satan: for thou savorest not the things that be of God,  
 but the things that be of men. / And when he had called the 34  
 people *unto him* with his disciples also, he said unto them, Who-  
 soever will come after me, let him deny himself, and take up  
 his cross, and follow me. For whosoever will save his life, shall 35  
 lose it; but whosoever shall lose his life for my sake and the  
 gospel's, the same shall save it. (For what shall it profit a man, 36  
 if he shall gain the whole world, and lose his own soul? Or 37  
 what shall a man give in exchange for his soul?) Whosoever 38  
 therefore shall be ashamed of me, and of my words, in this  
 adulterous and sinful generation, of him also shall the Son of  
 man be ashamed, when he cometh in the glory of his Father  
 with the holy angels. And he said unto them, Verily, I say unto 9  
 you, That there be some of them that stand here, which shall  
 not taste of death, till they have seen the kingdom of God come  
 with power.

AND after six days, Jesus taketh *with him* Peter, and James, 2  
 and John, and leadeth them up into a high mountain apart by  
 themselves; and he was transfigured before them. And his 3



raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias, with Moses; and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say: for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying,

'This is my beloved Son: hear him.'

And suddenly, when they had looked round about, they saw no man any more, save Jesus only, with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

AND when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to *him*, saluted him. And he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out, and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me. 'And they brought him unto him. And when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child; 'and oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief! When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose. And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he



said unto them, This kind can come forth by nothing, but by prayer and fasting.

AND they departed thence, and passed through Galilee; and he would not that any man should know *it*. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him.

AND he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed among themselves, who *should be* the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For that is not against us, is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, He shall not lose his reward. And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell-fire: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

AND he arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

AND the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put *her* away. And Jesus answered and said unto them,

For the hardness of your heart, he wrote you this precept, 'but 6  
 from the beginning of the creation, God made them male and 7  
 female. "For this cause shall a man leave his father 7  
 and mother, and cleave to his wife, 'and they 8  
 twain shall be one flesh:" so then they are no more twain,  
 but one flesh. What, therefore, God hath joined together, let 9  
 not man put asunder. And in the house his disciples asked him 10  
 again of the same *matter*. And he saith unto them, Whosoever 11  
 shall put away his wife, and marry another, committeth adul-  
 tery against her. And if a woman shall put away her husband, 12  
 and be married to another, she committeth adultery.

AND they brought young children to him, that he should touch 13  
 them; and *his* disciples rebuked those that brought *them*. But 14  
 when Jesus saw *it*, he was much displeased, and said unto them,  
 Suffer the little children to come unto me, and forbid them not:  
 for of such is the kingdom of God. Verily I say unto you, Who- 15  
 soever shall not receive the kingdom of God as a little child, he  
 shall not enter therein. And he took them up in his arms, put 16  
*his* hands upon them, and blessed them.

AND when he was gone forth into the way, there came one 17  
 running, and kneeled to him, and asked him, Good Master,  
 what shall I do that I may inherit eternal life? And Jesus said 18  
 unto him, Why callest thou me good? *there is none good but*  
*one, that is, God.* Thou knowest the commandments, "Do not 19  
 commit adultery;" "Do not kill;" "Do not steal;"  
 "Do not bear false witness;" "Defraud not;"  
 "Honor thy father and mother." And he answered and 20  
 said unto him, Master, all these have I observed from my youth.  
 Then Jesus beholding him loved him, and said unto him, One 21  
 thing thou lackest: go thy way, sell whatsoever thou hast, and  
 give to the poor, and thou shalt have treasure in heaven; and  
 come, take up the cross, and follow me. And he was sad at 22  
 that saying, and went away grieved: for he had great possessions.  
 And Jesus looked round about, and saith unto his disciples, How 23  
 hardly shall they that have riches enter into the kingdom of  
 God! 'And the disciples were astonished at his words. But 24  
 Jesus answereth again, and saith unto them, Children, how hard  
 is it for them that trust in riches to enter into the kingdom of  
 God? It is easier for a camel to go through the eye of a needle, 25  
 than for a rich man to enter into the kingdom of God. And they 26  
 were astonished out of measure, saying, among themselves, Who  
 then can be saved? And Jesus looking upon them, saith, With 27  
 men *it is impossible*, but not with God: for with God all things  
 are possible. Then Peter began to say unto him, Lo, we have 28  
 left all, and have followed thee. And Jesus answered and said, 29  
 Verily, I say unto you, There is no man that hath left house, or  
 brethren, or sisters, or father, or mother, or wife, or children, or  
 lands, for my sake, and the gospel's, 'but he shall receive a hun- 30  
 dred-fold now in this time, houses, and brethren, and sisters, and  
 mothers, and children, and lands, with persecutions; and in the

world to come eternal life. But many *that are* first shall be last ; 31  
and the last first.

AND they were in the way, going up to Jerusalem ; and Jesus 32  
went before them : and they were amazed ; and as they followed,  
they were afraid. And he took again the twelve, and began to  
tell them what things should happen unto him, '*saying*, Behold, 33  
we go up to Jerusalem ; and the Son of man shall be delivered  
unto the chief priests, and unto the scribes ; and they shall  
condemn him to death, and shall deliver him to the Gentiles ;  
and they shall mock him, and shall scourge him, and shall spit 34  
upon him, and shall kill him ; and the third day he shall rise  
again.

AND James and John, the sons of Zebedee, come unto him, 35  
saying, Master, we would that thou shouldest do for us whatso-  
ever we shall desire. And he said unto them, What would ye 36  
that I should do for you ? They said unto him, Grant unto us 37  
that we may sit, one on thy right hand, and the other on thy  
left hand, in thy glory. But Jesus said unto them, Ye know not 38  
what ye ask : can ye drink of the cup that I drink of ? and be  
baptized with the baptism that I am baptized with ? And they 39  
said unto him, We can. And Jesus said unto them, Ye shall in-  
deed drink of the cup that I drink of ; and with the baptism that  
I am baptized withal shall ye be baptized : but to sit on my 40  
right hand and on my left hand, is not mine to give, but *it shall*  
*be given to them* for whom it is prepared. And when the ten 41  
heard *it*, they began to be much displeased with James and  
John. But Jesus called them *to him*, and saith unto them, Ye 42  
know that they which are accounted to rule over the Gentiles,  
exercise lordship over them ; and their great ones exercise au-  
thority upon them. But so shall it not be among you : but who- 43  
soever will be great among you, shall be your minister : and 44  
whosoever of you will be the chiefest, shall be servant of all.  
For even the Son of man came not to be ministered unto, but to 45  
minister, and to give his life a ransom for many.

AND they came to Jericho : and as he went out of Jericho 46  
with his disciples, and a great number of people, blind Barti-  
meus (the son of Timeus) sat by the high-way-side begging. And 47  
when he heard that it was Jesus of Nazareth, he began to cry  
out, and say, Jesus, *thou* son of David, have mercy on me. And 48  
many charged him that he should hold his peace : but he cried  
the more a great deal, *Thou* son of David, have mercy on me !  
And Jesus stood still, and commanded him to be called : and 49  
they call the blind man, saying unto him, Be of good comfort,  
rise ; he calleth thee. And he, casting away his garment, rose, 50  
and came to Jesus. And Jesus answered and said unto him, 51  
What wilt thou that I should do unto thee ? The blind man said  
unto him, Lord, that I might receive my sight. And Jesus said 52  
unto him, Go thy way ; thy faith hath made thee whole. And  
immediately he received his sight, and followed Jesus in the way.

AND when they came nigh to Jerusalem, unto Bethphage, 11  
and Bethany, at the mount of Olives, he sendeth forth two of

his disciples, 'and saith unto them, Go your way into the village 2  
 over-against you : and as soon as ye be entered into it, ye shall  
 find a colt tied, whereon never man sat ; loose him, and bring 3  
*him*. And if any man say unto you, Why do ye this ? say ye  
 that the Lord hath need of him ; and straightway he will send 4  
 him hither. And they went their way, and found the colt tied  
 by the door without, in a place where two ways met : and they 5  
 loose him. And certain of them that stood there said unto them,  
 What do ye, loosing the colt ? And they said unto them even 6  
 as Jesus had commanded : and they let them go. And they 7  
 brought the colt to Jesus, and cast their garments on him ; and  
 he sat upon him. And many spread their garments in the way : 8  
 and others cut down branches off the trees, and strewed *them*  
 in the way. And they that went before, and they that followed, 9  
 cried, saying, Hosanna : Blessed is he that cometh in the name  
 of the LORD : Blessed be the kingdom of our father David, that 10  
 cometh in the name of the LORD : Hosanna in the highest !

**AND** Jesus entered into Jerusalem, and into the temple : and 11  
 when he had looked round about upon all things, and now the  
 even-tide was come, he went out unto Bethany, with the twelve.

AND on the morrow, when they were come from Bethany, he 12  
 was hungry. And seeing a fig-tree afar off, having leaves, he 13  
 came, if haply he might find any thing thereon ; and when he  
 came to it, he found nothing but leaves : for the time of figs was  
 not yet. And Jesus answered and said unto it, No man eat fruit 14  
 of thee hereafter for ever ! And his disciples heard *it*.

AND they come to Jerusalem : and Jesus went into the temple, 15  
 and began to cast out them that sold and bought in the temple,  
 and overthrew the tables of the money-changers, and the seats  
 of them that sold doves ; and would not suffer that any man 16  
 should carry *any* vessel through the temple. And he taught, 17  
 saying unto them, Is it not written,

My house shall be called, of all nations, the house of prayer ?  
 But ye have made it a den of thieves.

And the scribes and chief priests heard *it*, and sought how they 18  
 might destroy him : for they feared him, because all the people  
 were astonished at his doctrine. And when even was come, he 19  
 went out of the city.

AND in the morning, as they passed by, they saw the fig-tree 20  
 dried up from the roots. And Peter, calling to remembrance, 21  
 saith unto him, Master, behold, the fig-tree which thou cursedst  
 is withered away. And Jesus answering, saith unto them, Have 22  
 faith in God. For verily I say unto you, That whosoever shall 23  
 say unto this mountain, Be thou removed, and be thou cast into  
 the sea ; and shall not doubt in his heart, but shall believe that  
 those things which he saith shall come to pass ; he shall have  
 whatsoever he saith. Therefore I say unto you, What things 24  
 soever ye desire when ye pray, believe that ye receive *them*,  
 and ye shall have *them*. And when ye stand praying, forgive, 25  
 if ye have aught against any ; that your Father also which is in  
 heaven may forgive you your trespasses. But, if ye do not for- 26



give, neither will your Father which is in heaven forgive your trespasses.

AND they came again to Jerusalem: and as he was walking 27  
in the temple, there come to him the chief priests and the scribes,  
and the elders, ' and say unto him, By what authority doest thou 28  
these things? and who gave thee this authority to do these things?  
And Jesus answered and said unto them, I will also ask of 29  
you one question, and answer me, and I will tell you by what  
authority I do these things. The baptism of John, was *it* from 30  
heaven, or of men? answer me. And they reasoned with them- 31  
selves, saying, If we shall say, From heaven; he will say, Why  
then did ye not believe him? But if we shall say, Of men; they 32  
feared the people: for all *men* counted John, that he was a  
prophet indeed. And they answered and said unto Jesus, We 33  
cannot tell. And Jesus answering, saith unto them, Neither do  
I tell you by what authority I do these things.

AND he began to speak unto them by parables: A *certain* 12  
man planted a vineyard, and set a hedge about *it*, and digged a  
*place* for the wine-fat, and built a tower, and let it out to hus-  
bandmen, and went into a far country. And at the season he 2  
sent to the husbandmen a servant, that he might receive from  
the husbandmen of the fruit of the vineyard. And they caught 3  
*him*, and beat him, and sent *him* away empty. And again, he 4  
sent unto them another servant: and at him they cast stones,  
and wounded *him* in the head, and sent *him* away shamefully  
handled. And again he sent another; and him they killed, and 5  
many others; beating some, and killing some. Having yet 6  
therefore one son, his well-beloved, he sent him also last unto  
them, saying, They will reverence my son. But those husband- 7  
men said among themselves, This is the heir; come, let us kill  
him, and the inheritance shall be ours. And they took him, and 8  
killed *him*, and cast *him* out of the vineyard. What shall, there- 9  
fore, the lord of the vineyard do? He will come and destroy  
the husbandmen, and will give the vineyard unto others. And 10  
have ye not read this scripture?

The stone which the builders rejected  
Is become the head of the corner:  
This was the LORD'S doing,  
And it is marvellous in our eyes.

11

AND they sought to lay hold on him, but feared the people; 12  
for they knew that he had spoken the parable against them: and  
they left him, and went their way.

AND they send unto him certain of the Pharisees, and of the 13  
Herodians, to catch him in *his* words. And when they were 14  
come, they say unto him, Master, we know that thou art true,  
and carest for no man: for thou regardest not the person of men,  
but teachest the way of God in truth: Is it lawful to give tribute  
to Cesar, or not? ' Shall we give, or shall we not give? But he, 15  
knowing their hypocrisy, said unto them, Why tempt ye me?  
bring me a penny, that I may see *it*. ' And they brought *it*. And 16  
he saith unto them, Whose *is* this image and superscription?  
And they said unto him, Cesar's. ' And Jesus answering, said 17



unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

THEN come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, 'Master, Moses wrote unto us, If a man's brother die, and leave *his* wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now, there were seven brethren: and the first took a wife, and dying left no seed. And the second took her, and died, neither left he any seed: and the third likewise. And the seven had her, and left no seed: last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage: but are as the angels which are in heaven. And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying; "I am the God of Abraham, and the God of Isaac, and the God of Jacob?" He is not the God of the dead, but the God of the living: ye therefore do greatly err.

AND one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, "Hear, O Israel; The LORD our God is one LORD: 'and thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" this is the first commandment. And the second is like, *namely* this; "Thou shalt love thy neighbor as thyself:" there is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt-offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any* question.

AND Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? For David himself said by the Holy Ghost,

The LORD said unto my Lord,  
Sit thou on my right hand,  
Till I make thine enemies thy footstool.

David therefore himself calleth him LORD, and whence is he then his son?

AND the common people heard him gladly. 'And he said unto them in his doctrine, Beware of the scribes, which love to

go in long clothing, and *love* salutations in the market-places, and the chief seats in the synagogues, and the uppermost rooms 39 at feasts: which devour widows' houses, and for a pretence 40 make long prayers: these shall receive greater damnation.

AND Jesus sat over-against the treasury, and beheld how the 41 people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she 42 threw in two mites, which make a farthing. And he called *unto* 43 *him* his disciples, and saith unto them, Verily, I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury. For all *they* did cast in of their 44 abundance: but she of her want did cast in all that she had, *even* all her living.

AND as he went out of the temple, one of his disciples saith 13 unto him, Master, see what manner of stones, and what build- ings, *are here!* And Jesus answering, said unto him, Seest thou 2 these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

And as he sat upon the mount of Olives, over-against the 3 temple, Peter, and James, and John, and Andrew, asked him privately, Tell us, when shall these things be? and what *shall* 4 *be* the sign when all these things shall be fulfilled? And Jesus 5 answering them, began to say, Take heed lest any *man* deceive you, 'for many shall come in my name, saying, I am *Christ*; and 6 shall deceive many. And when ye shall hear of wars, and ru- 7 mors of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not be yet. For nation shall rise against 8 nation, and kingdom against kingdom: and there shall be earthquakes in *divers* places, and there shall be famines, and troubles: these *are* the beginnings of sorrows. But take heed to yourselves: 9 for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gos- 10 pel must first be published among all nations. But when they 11 shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now, the brother shall betray 12 the brother to death, and the father the son: and children shall rise up against *their* parents, and shall cause them to be put to death. And ye shall be hated of all *men* for my name's sake: 13 but he that shall endure unto the end, the same shall be saved. But when ye shall see the abomination of desolation, spoken of 14 by Daniel the prophet, standing where it ought not, (let him that readeth understand) then let them that be in Judea flee to the mountains: and let him that is on the house-top not go down 15 into the house, neither enter *therein*, to take any thing out of his house: and let him that is in the field not turn back again to 16 take up his garment. But woe to them that are with child, and 17 to them that give suck, in those days! And pray ye that your 18 flight be not in the winter. For *in* those days shall be affliction, 19

such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. And then, if any man shall say to you, 'Lo, here is Christ!' or 'Lo, he is there!' believe him not. For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things.

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds, with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye, in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily, I say unto you, That this generation shall not pass, till all these things be done. Heaven and earth shall pass away; but my words shall not pass away. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.

AFTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people.

AND being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily, I say unto you, Wheresoever this gospel

shall be preached throughout the whole world, *this* also that she hath done shall be spoken of, for a memorial of her.

AND Judas Iscariot, one of the twelve, went unto the chief 10 priests, to betray him unto them. And when they heard *it*, they 11 were glad, and promised to give him money. And he sought how he might conveniently betray him.

AND the first day of unleavened bread, when they killed the 12 passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he 13 sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever ye shall go in, say ye 14 to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished *and* pre- 15 pared: there make ready for us. And his disciples went forth, 16 and came into the city, and found as he had said unto them: and they made ready the passover.

'AND in the evening he cometh with the twelve. 'And as 17 they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me. And they began 19 to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?* And he answered and said unto them, *It is* 20 one of the twelve that dippeth with me in the dish. The Son 21 of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born!

AND as they did eat, Jesus took bread, and blessed, and brake 22 *it*, and gave to them, and said, Take, eat: this is my body. And 23 he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. And he said unto them, This 24 is my blood of the new testament, which is shed for many. Verily, I say unto you, I will drink no more of the fruit of the 25 vine, until that day that I drink it new in the kingdom of God.

AND when they had sung a hymn, they went out into the 26 mount of Olives. And Jesus saith unto them, All ye shall be 27 offended because of me this night: for it is written,

I will smite the Shepherd,  
And the sheep shall be scattered.

'But after that I am risen, I will go before you into Galilee. 'But 28 Peter said unto him, Although all shall be offended, yet *will* not I. And Jesus saith unto him, Verily, I say unto thee, That 30 this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I 31 should die with thee, I will not deny thee in any wise. Likewise also said they all.

AND they came to a place which was named Gethsemane; 32 and he saith to his disciples, Sit ye here, while I shall pray. And 33 he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy; and saith unto them, My 34 soul is exceeding sorrowful unto death: tarry ye here, and



watch. And he went forward a little, and fell on the ground, 35  
 and prayed that, if it were possible, the hour might pass from  
 him. And he said, Abba, Father, all things *are* possible unto 36  
 thee; take away this cup from me: nevertheless, not what I  
 will, but what thou wilt. And he cometh, and findeth them 37  
 sleeping, and saith unto Peter, Simon, sleepest thou? couldest  
 not thou watch one hour? Watch ye and pray, lest ye enter 38  
 into temptation. The spirit truly *is* ready, but the flesh *is* weak.  
 And again he went away, and prayed, and spake the same words. 39  
 And when he returned, he found them asleep again, (for their 40  
 eyes were heavy;) neither wist they what to answer him. And 41  
 he cometh the third time, and saith unto them, Sleep on now,  
 and take *your* rest: it is enough, the hour is come; behold, the  
 Son of man *is* betrayed into the hands of sinners. Rise up, let 42  
 us go; lo, he that betrayeth me is at hand.

AND immediately while he yet spake, cometh Judas, one of 43  
 the twelve, and with him a great multitude with swords and  
 staves, from the chief priests, and the scribes, and the elders.  
 And he that betrayed him, had given them a token, saying, 44  
 Whomsoever I shall kiss, that same is he; take him, and lead  
*him* away safely. And as soon as he was come, he goeth straight- 45  
 way to him, and saith, Master, Master; and kissed him. And 46  
 they laid their hands on him, and took him. And one of them 47  
 that stood by drew a sword, and smote a servant of the high  
 priest, and cut off his ear. And Jesus answered and said unto 48  
 them, Are ye come out as against a thief, with swords and *with*  
 staves to take me? I was daily with you in the temple, teaching, 49  
 and ye took me not: but the scriptures must be fulfilled. And 50  
 they all forsook him, and fled. And there followed him a cer- 51  
 tain young man, having a linen cloth cast about *his* naked *body*;  
 and the young men laid hold on him. And he left the linen 52  
 cloth, and fled from them naked.

AND they led Jesus away to the high priest: and with him 53  
 were assembled all the chief priests, and the elders, and the  
 scribes. And Peter followed him afar off, even into the palace 54  
 of the high priest: and he sat with the servants, and warmed  
 himself at the fire. And the chief priests, and all the council, 55  
 sought for witness against Jesus to put him to death; and found  
 none: for many bare false witness against him, but their witness 56  
 agreed not together. And there arose certain, and bare false 57  
 witness against him, saying, 'We heard him say, I will destroy 58  
 this temple that is made with hands, and within three days I  
 will build another made without hands. But neither so did 59  
 their witness agree together. And the high priest stood up in 60  
 the midst, and asked Jesus, saying, Answerest thou nothing?  
 what *is it* which these witness against thee? But he held his 61  
 peace, and answered nothing. Again the high priest asked him,  
 and said unto him, Art thou the Christ, the Son of the Blessed?  
 And Jesus said, I am: and ye shall see the Son of man sitting 62  
 on the right hand of power, and coming in the clouds of heaven.  
 Then the high priest rent his clothes, and saith, What need we 63



any further witnesses? Ye have heard the blasphemy: what think 64  
ye? And they all condemned him to be guilty of death. 'And 65  
some began to spit on him, and to cover his face, and to buffet  
him, and to say unto him, Prophesy: and the servants did strike  
him with the palms of their hands.

AND as Peter was beneath in the palace, there cometh one of 66  
the maids of the high priest: and when she saw Peter warming 67  
himself, she looked upon him, and said, And thou also wast with  
Jesus of Nazareth. But he denied, saying, I know not, neither 68  
understand I what thou sayest. And he went out into the porch;  
and the cock crew.

AND a maid saw him again, and began to say to them that 69  
stood by, 'This is *one* of them. And he denied it again.

AND a little after, they that stood by said again to Peter, Surely 70  
thou art *one* of them: for thou art a Galilean, and thy speech  
agreeth *thereto*. But he began to curse, and to swear, *saying*, I 71  
know not this man of whom ye speak. And the second time 72  
the cock crew. And Peter called to mind the word that Jesus  
said unto him, Before the cock crow twice, thou shalt deny me  
thrice. And when he thought thereon, he wept.

AND straightway in the morning the chief priests held a con-15  
sultation with the elders and scribes, and the whole council, and  
bound Jesus, and carried *him* away, and delivered *him* to Pilate.  
'And Pilate asked him, Art thou the King of the Jews? And he 2  
answering, said unto him, Thou sayest *it*. And the chief priests 3  
accused him of many things: but he answered nothing. And 4  
Pilate asked him again, saying, Answerest thou nothing? behold  
how many things they witness against thee. But Jesus yet an- 5  
swered nothing; so that Pilate marvelled.

Now at *that* feast he released unto them one prisoner, whom- 6  
soever they desired. And there was *one* named Barabbas, *which* 7  
*lay* bound with them that had made insurrection with him, who  
had committed murder in the insurrection. And the multitude 8  
crying aloud, began to desire *him to do* as he had ever done  
unto them. But Pilate answered them, saying, Will ye that I 9  
release unto you the King of the Jews? (For he knew that the 10  
chief priests had delivered him for envy.) But the chief priests 11  
moved the people that he should rather release Barabbas unto  
them. And Pilate answered, and said again unto them, What 12  
will ye then that I shall do *unto him* whom ye call the King of  
the Jews? 'And they cried out again, Crucify him. 'Then Pilate 13  
said unto them, Why, what evil hath he done? And they cried  
out the more exceedingly, Crucify him! And *so* Pilate, willing 15  
to content the people, released Barabbas unto them, and deliver-  
ed Jesus, when he had scourged *him*, to be crucified. And 16  
the soldiers led him away into the hall, called Pretorium; and  
they called together the whole band; and they clothed him with 17  
purple, and platted a crown of thorns, and put it about his *head*,  
'and began to salute him, Hail, King of the Jews! 'And they 18  
smote him on the head with a reed, and did spit upon him, and  
bowing *their* knees, worshipped him. And when they had 20

mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

AND they compel one Simon, a Cyrenian, who passed by, 21 coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, 22 (which is, being interpreted, 'The place of a skull.') And they 23 gave him to drink, wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. 24 'And it was the third hour, and they crucified him. 'And the 25 superscription of his accusation was written over: 'THE KING OF THE JEWS.' And with him they crucify two thieves, the one 27 on his right hand, and the other on his left. And the scripture 29 was fulfilled, which saith,

'And he was numbered with the transgressors.'

AND they that passed by, railed on him, wagging their heads, 29 and saying, Ah, thou that destroyest the temple, and buildest it in three days, 'save thyself, and come down from the cross. 30 Likewise also the chief priests, mocking, said among themselves 31 with the scribes, He saved others; himself he cannot save! Let 32 Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was 33 darkness over the whole land, until the ninth hour. And at the 34 ninth hour Jesus cried with a loud voice, saying,

Eloi, Eloi, lama sabachthani!

(which is, being interpreted, "My God, my God, why hast thou forsaken me!") And some of them that stood by, when 35 they heard it, said, Behold, he calleth Elias. And one ran and 36 filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

AND Jesus cried with a loud voice, and gave up the ghost. 37 And the vail of the temple was rent in twain, from the top to 38 the bottom. And when the centurion, which stood over-against 39 him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God! There were also women 40 looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome; who also, when he was in Galilee, followed him, and ministered 41 unto him; and many other women which came up with him unto Jerusalem.

AND now, when the even was come, (because it was the preparation, that is, the day before the sabbath,) Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already 44 dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the 45 centurion, he gave the body to Joseph. And he bought fine 46 linen, and took him down, and wrapped him in the linen, and

laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Joses beheld where he was laid. 47

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre, at the rising of the sun: and they said among themselves, Who shall roll us away the stone from the door of the sepulchre? (and when they looked, they saw that the stone was rolled away,) for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter, that he goeth before you into Galilee; there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: neither said they any thing to any man; for they were afraid. 2 3 4 5 6 7 8

Now, when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. 9 10 11

AFTER that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. 12 13

AFTERWARD he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen. 14

AND he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen. 15 16 17 18 19 20

THE GOSPEL ACCORDING TO  
LUKE.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word ; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.

**THERE** was, in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia ; and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the LORD blameless. And they had no child, because that Elisabeth was barren ; and they both were *now* well stricken in years. And it came to pass, that, while he executed the priest's office before God in the order of his course, ' according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the LORD. And the whole multitude of the people were praying without, at the time of incense. And there appeared unto him an angel of the LORD, standing on the right side of the altar of incense. And when Zacharias saw *him*, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias : for thy prayer is heard ; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the LORD, and shall drink neither wine nor strong drink ; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the LORD their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just ; to make ready a people prepared for the LORD. And Zacharias said unto the angel, Whereby shall I know this ? for I am an old man, and my wife well stricken in years. And the angel answering, said unto him, I am Gabriel, that stand in the presence of God ; and am sent to speak unto thee, and to show thee these glad tidings. And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them : and they perceived that he had seen a vision in the temple ; for he beckoned unto them, and remained speechless. And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house. And after those days

his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he 25  
looked on me, to take away my reproach among men.

AND in the sixth month the angel Gabriel was sent from God 26  
unto a city of Galilee, named Nazareth, 'to a virgin espoused 27  
to a man whose name was Joseph, of the house of David; and  
the virgin's name was Mary. And the angel came in unto her, 28  
and said, Hail! *thou that art* highly favored, the LORD is with  
thee: blessed *art thou* among women. And when she saw *him*, 29  
she was troubled at his saying, and cast in her mind what manner  
of salutation this should be. And the angel said unto her, 30  
Fear not, Mary: for thou hast found favor with God. And be- 31  
hold, thou shalt conceive in thy womb, and bring forth a son,  
and shalt call his name JESUS. He shall be great, and shall be 32  
called the Son of the Highest; and the LORD God shall give  
unto him the throne of his father David. And he shall reign 33  
over the house of Jacob for ever; and of his kingdom there  
shall be no end. Then said Mary unto the angel, How shall this 34  
be, seeing I know not a man? And the angel answered, and 35  
said unto her, The Holy Ghost shall come upon thee, and the  
power of the Highest shall overshadow thee: therefore also that  
holy thing which shall be born of thee, shall be called the Son  
of God. And behold, thy cousin Elisabeth, she hath also con- 36  
ceived a son in her old age; and this is the sixth month with her  
who was called barren; for with God nothing shall be impos- 37  
sible. And Mary said, Behold the handmaid of the LORD; be 38  
it unto me according to thy word. And the angel departed from  
her.

AND Mary arose in those days, and went into the hill-country 39  
with haste, into a city of Juda, 'and entered into the house of 40  
Zacharias, and saluted Elisabeth. And it came to pass, that 41  
when Elisabeth heard the salutation of Mary, the babe leaped  
in her womb: and Elisabeth was filled with the Holy Ghost.  
And she spake out with a loud voice, and said, Blessed *art thou* 42  
among women, and blessed *is* the fruit of thy womb. And 43  
whence *is this* to me, that the mother of my LORD should come  
to me? For lo, as soon as the voice of thy salutation sounded in 44  
mine ears, the babe leaped in my womb for joy. And blessed 45  
*is she* that believed: for there shall be a performance of those  
things which were told her from the LORD. And Mary said, 46

My soul doth magnify the LORD,	
And my spirit hath rejoiced in God my Savior.	47
For he hath regarded the low estate of his handmaiden:	48
For behold, from henceforth all generations shall call me blessed.	
For he that is mighty hath done to me great things;	49
And holy is his name.	
And his mercy is on them that fear him,	50
From generation to generation.	
He hath showed strength with his arm;	51
He hath scattered the proud in the imagination of their hearts.	
He hath put down the mighty from <i>their</i> seats,	52
And exalted them of low degree.	
He hath filled the hungry with good things,	53
And the rich he hath sent empty away.	
He hath holpen his servant Israel, in remembrance of <i>his</i> mercy,	54
(As he spake to our fathers,) to Abraham, and to his seed, for ever.	55



And Mary abode with her about three months, and returned 56  
to her own house.

NOW Elisabeth's full time came that she should be delivered ; 57  
and she brought forth a son. And her neighbors and her cousins 58  
heard how the LORD had showed great mercy upon her ; and  
they rejoiced with her.

AND it came to pass, that on the eighth day they came to cir- 59  
cumcise the child ; and they called him Zacharias, after the  
name of his father. And his mother answered and said, Not so ; 60  
but he shall be called John. And they said unto her, There is 61  
none of thy kindred that is called by this name. And they made 62  
signs to his father, how he would have him called. And he 63  
asked for a writing-table, and wrote, saying, His name is John.  
And they marvelled all. 'And his mouth was opened imme- 64  
diately, and his tongue loosed, and he spake, and praised God.  
And fear came on all that dwelt round about them : and all these 65  
sayings were noised abroad throughout all the hill-country of  
Judea. And all they that heard *them*, laid *them* up in their hearts, 66  
saying, What manner of child shall this be ! And the hand of  
the LORD was with him.

And his father Zacharias was filled with the Holy Ghost, and 67  
prophesied, saying,

Blessed be the LORD God of Israel :	68
For he hath visited and redeemed his people,	
And hath raised up a horn of salvation for us,	69
In the house of his servant David :	
As he spake by the mouth of his holy prophets,	70
Which have been since the world began :	
That we should be saved from our enemies,	71
And from the hand of all that hate us :	
To perform the mercy promised to our fathers,	72
And, to remember his holy covenant ;	
(The oath which he sware to our father Abraham,) 73	
That he would grant unto us,	74
That we, being delivered out of the hand of our enemies,	
Might serve him without fear,	
In holiness and righteousness before him,	75
All the days of our life.	
And thou, child, shalt be called the Prophet of the Highest,	76
For thou shalt go before the face of the LORD to prepare his ways ;	
To give knowledge of salvation unto his people,	77
By the remission of their sins,	
Through the tender mercy of our God ;	78
Whereby the day-spring from on high hath visited us,	
To give light to them that sit in darkness and in the shadow of death ;	79
To guide our feet into the way of peace.	

AND the child grew, and waxed strong in spirit, and was in 80  
the deserts till the day of his showing unto Israel.

AND it came to pass in those days, that there went out a de- 2  
cree from Cesar Augustus, that all the world should be taxed. 2  
(And this taxing was first made when Cyrenius was governor of 2  
Syria.) And all went to be taxed, every one into his own city. 3  
And Joseph also went up from Galilee, out of the city of Naza- 4  
reth, into Judea, unto the city of David, which is called Bethle- 4  
hem, (because he was of the house and lineage of David,) 'to 5  
be taxed with Mary his espoused wife, being great with child. 5  
And so it was, that while they were there, the days were ac- 6  
complished that she should be delivered. And she brought forth 7

her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

AND there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the LORD came upon them, and the glory of the LORD shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the LORD. And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

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‘Glory to God in the highest,  
And on earth peace, good will toward men.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the LORD hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen *it*, they made known abroad the saying which was told them concerning this child. And all they that heard *it*, wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered *them* in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

AND when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

AND when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the LORD, (as it is written in the law of the LORD, “Every male that openeth the womb shall be called holy to the LORD;”) and to offer a sacrifice according to that which is said in the law of the LORD, “A pair of turtle-doves, or two young pigeons.” And behold there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the LORD’S CHRIST. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said,

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LORD, now lettest thou thy servant depart in peace,  
According to thy word:  
For mine eyes have seen thy salvation,  
Which thou hast prepared before the face of all people;  
A light to lighten the Gentiles,  
And the glory of thy people Israel.

AND Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years; which departed not from the temple, but served *God* with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the LORD, and spake of him to all them that looked for redemption in Jerusalem.

AND when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

AND Jesus increased in wisdom and stature, and in favor with God and man.

**NOW** in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 'Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias, in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying,

The voice of one crying in the wilderness,  
Prepare ye the way of the LORD,

Make his paths straight.  
 Every valley shall be filled,  
 And every mountain and hill shall be brought low ;  
 And the crooked shall be made straight,  
 And the rough ways shall be made smooth ;  
 And all flesh shall see the salvation of God.

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Then said he to the multitude that came forth to be baptized of him, O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

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And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not, 'John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire; whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people.

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BUT Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, 'added yet this above all, that he shut up John in prison.

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Now, when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said,

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'Thou art my beloved Son; in thee I am well pleased.'

AND Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, 'which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, 'which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, 'which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, 'which was the son of Joanna, which was the son

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of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, 'which was the son of 28 Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, 'which 29 was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, 'which was the son of Simeon, which was the son 30 of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, 'which was the son of 31 Melea, which was the son of Menan, which was the son of Mat-tatha, which was the son of Nathan, which was the son of Da-vid, 'which was the son of Jesse, which was the son of Obed, 32 which was the son of Booz, which was the son of Salmon, which was the son of Naasson, 'which was the son of Aminadab, which 33 was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, 'which was the son 34 of Jacob, which was the son of Isaac, which was the son of Abra-ham, which was the son of Thara, which was the son of Nachor, 'which was the son of Saruch, which was the son of Ragau, 35 which was the son of Phalec, which was the son of Heber, which was the son of Sala, 'which was the son of Cainan, which was 36 the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, 'which was the son 37 of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, 'which was the son of Enos, which was the son of Seth, 38 which was the son of Adam, which was the son of God.

AND Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, 'being forty 2 days tempted of the Devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

AND the Devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered 4 him, saying, It is written, "That man shall not live by bread alone, but by every word of God."

AND the Devil, taking him up into a high mountain, showed 5 unto him all the kingdoms of the world in a moment of time. And the Devil said unto him, All this power will I give thee, 6 and the glory of them: for that is delivered unto me, and to whomsoever I will, I give it. If thou therefore wilt worship 7 me, all shall be thine. And Jesus answered and said unto him, 8 Get thee behind me, Satan: for it is written, "Thou shalt worship the LORD thy God, and him only shalt thou serve."

AND he brought him to Jerusalem, and set him on a pinnacle 9 of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence; for it is written, 10

He shall give his angels charge over thee, to keep thee;

And in their hands they shall bear thee up,

Lest at any time thou dash thy foot against a stone.

And Jesus answering, said unto him, It is said, "Thou shalt 12



not tempt the LORD thy God." And when the devil 13  
had ended all the temptation, he departed from him for a season.

AND Jesus returned in the power of the Spirit into Galilee: 14  
and there went out a fame of him through all the region round  
about. And he taught in their synagogues, being glorified of all. 15

AND he came to Nazareth, where he had been brought up: 16  
and, as his custom was, he went into the synagogue on the sab-  
bath-day, and stood up to read. And there was delivered unto 17  
him the book of the prophet Esaias. And when he had opened  
the book, he found the place where it was written,

The Spirit of the LORD is upon me,  
Because he hath anointed me to preach the gospel to the poor ;  
He hath sent me to heal the broken-hearted,  
To preach deliverance to the captives,  
And recovering of sight to the blind,  
To set at liberty them that are bruised,  
To preach the acceptable year of the LORD.

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And he closed the book, and he gave it again to the minister, 20  
and sat down. And the eyes of all them that were in the syna-  
gogue were fastened on him. And he began to say unto them, 21  
This day is this scripture fulfilled in your ears. And all bare 22  
him witness, and wondered at the gracious words which pro-  
ceeded out of his mouth. And they said, Is not this Joseph's  
son? And he said unto them, Ye will surely say unto me this 23  
proverb, 'Physician, heal thyself:—whatsoever we have heard  
done in Capernaum, do also here in thy country.' And he said, 24  
Verily, I say unto you, No prophet is accepted in his own coun-  
try. But I tell you of a truth, many widows were in Israel in 25  
the days of Elias, when the heaven was shut up three years  
and six months, when great famine was throughout all the land;  
but unto none of them was Elias sent, save unto Sarepta, a city 26  
of Sidon, unto a woman *that was* a widow. And many lepers 27  
were in Israel in the time of Eliseus the prophet; and none of  
them was cleansed, saving Naaman the Syrian. And all they 28  
in the synagogue, when they heard these things, were filled with  
wrath, and rose up, and thrust him out of the city, and led him 29  
unto the brow of the hill whereon their city was built, that  
they might cast him down headlong. But he, passing through 30  
the midst of them, went his way,

AND came down to Capernaum, a city of Galilee, and taught 31  
them on the sabbath-days. And they were astonished at his 32  
doctrine: for his word was with power. And in the synagogue 33  
there was a man which had a spirit of an unclean devil; and  
cried out with a loud voice, 'saying, Let us alone; what have 34  
we to do with thee, *thou* Jesus of Nazareth? art thou come to  
destroy us? I know thee who thou art, the Holy One of God!  
And Jesus rebuked him, saying, Hold thy peace, and come out 35  
of him. And when the devil had thrown him in the midst, he  
came out of him, and hurt him not. And they were all amazed, 36  
and spake among themselves, saying, What a word is this! for  
with authority and power he commandeth the unclean spirits,

and they come out. And the fame of him went out into every 37 place of the country round about.

AND he arose out of the synagogue, and entered into Simon's 38 house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, 39 and rebuked the fever; and it left her: and immediately she arose, and ministered unto them.

Now, when the sun was setting, all they that had any sick 40 with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them. And devils also 41 came out of many, crying out, and saying, Thou art Christ, the Son of God. And he, rebuking *them*, suffered them not to speak: for they knew that he was Christ. And when it was day, he 42 departed, and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the king- 43 dom of God to other cities also, for therefore am I sent. And he 44 preached in the synagogues of Galilee.

AND it came to pass, that as the people pressed upon him to 5 hear the word of God, he stood by the lake of Gennesaret, 'and 2 saw two ships standing by the lake; but the fishermen were gone out of them, and were washing *their* nets. And he entered 3 into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now, when he 4 had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, 5 said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great mul- 6 titude of fishes: and their net brake. And they beckoned unto 7 *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw *it*, he fell 8 down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with 9 him, at the draught of the fishes which they had taken: and so 10 *was* also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not: from henceforth thou shalt catch men. And when they had brought 11 their ships to land, they forsook all, and followed him.

AND it came to pass, when he was in a certain city, behold, 12 a man full of leprosy; who seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth *his* hand and touched him, saying, I 13 will: be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. 14

BUT so much the more went there a fame abroad of him: and 15 great multitudes came together to hear, and to be healed by him

of their infirmities. And he withdrew himself into the wilderness, and prayed. 16

AND it came to pass on a certain day, as he was teaching, 17 that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the LORD was *present* to heal them. And behold, men brought in a bed a man which was 18 taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him. And when they could not find by what 19 *way* they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch, into the midst before Jesus. And when he saw 20 their faith, he said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who 21 is this which speaketh blasphemies? Who can forgive sins but God alone? But when Jesus perceived their thoughts, he an- 22 swering, said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up 23 and walk? But that ye may know that the Son of man hath 24 power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thy house. And immediately he arose up before them, 25 and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified 26 God, and were filled with fear, saying, We have seen strange things to-day!

AND after these things he went forth, and saw a publican 27 named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him. 28 And Levi made him a great feast in his own house; and there 29 was a great company of publicans, and of others that sat down with them. But their scribes and Pharisees murmured against 30 his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering, said unto them, They that 31 are whole need not a physician; but they that are sick. I came 32 not to call the righteous, but sinners to repentance.

AND they said unto him, Why do the disciples of John fast 33 often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink? And he said unto them, Can ye 34 make the children of the bride-chamber fast while the bridegroom is with them? But the days will come, when the bride- 35 groom shall be taken away from them, and then shall they fast in those days. And he spake also a parable unto them: No man 36 putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth not with the old. And no man putteth 37 new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new 38 wine must be put into new bottles, and both are preserved. No 39 man also, having drunk old *wine*, straightway desireth new: for he saith, The old is better.

AND it came to pass on the second sabbath after the first, that he went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days? And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him; how he went into the house of God, and did take and eat the show-bread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? And he said unto them, That the Son of man is Lord also of the sabbath.

AND it came to pass also on another sabbath, that he entered into the synagogue, and taught; and there was a man whose right hand was withered: and the scribes and Pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy *it*? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do to Jesus.

AND it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto *him* his disciples: and of them he chose twelve, whom also he named Apostles; Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor. And he came down with them, and stood in the plain; and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him, for there went virtue out of him, and healed *them* all.

AND he lifted up his eyes on his disciples, and said, Blessed be ye poor: for your's is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you from *their* company, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh

now! for ye shall mourn and weep. Woe unto you when all  
 men shall speak well of you! for so did their fathers to the false  
 prophets. But I say unto you which hear, Love your enemies,  
 do good to them which hate you, 'bless them that curse you,  
 and pray for them which despitefully use you. And unto him  
 that smiteth thee on the *one* cheek, offer also the other; and him  
 that taketh away thy cloak, forbid not to *take thy* coat also. Give  
 to every man that asketh of thee; and of him that taketh away  
 thy goods, ask *them* not again. And as ye would that men should  
 do to you, do ye also to them likewise. For if ye love them  
 which love you, what thank have ye? for sinners also love those  
 that love them. And if ye do good to them which do good to  
 you, what thank have ye? for sinners also do even the same.  
 And if ye lend to *them* of whom ye hope to receive, what thank  
 have ye? for sinners also lend to sinners, to receive as much  
 again. But love ye your enemies, and do good, and lend, hoping  
 for nothing again; and your reward shall be great, and ye shall  
 be the children of the Highest: for he is kind unto the unthank-  
 ful and to the evil. Be ye therefore merciful, as your Father  
 also is merciful. Judge not, and ye shall not be judged: con-  
 demn not, and ye shall not be condemned: forgive, and ye shall  
 be forgiven: give, and it shall be given unto you; good measure,  
 pressed down, and shaken together, and running over, shall men  
 give into your bosom. For with the same measure that ye mete  
 withal, it shall be measured to you again. And he spake a  
 parable unto them; Can the blind lead the blind? shall they  
 not both fall into the ditch? The disciple is not above his mas-  
 ter: but every one that is perfect, shall be as his master. And  
 why beholdest thou the mote that is in thy brother's eye, but  
 perceivest not the beam that is in thine own eye? Either how  
 canst thou say to thy brother, Brother, let me pull out the mote  
 that is in thine eye, when thou thyself beholdest not the beam  
 that is in thine own eye? Thou hypocrite, cast out first the  
 beam out of thine own eye, and then shalt thou see clearly to  
 pull out the mote that is in thy brother's eye. For a good tree  
 bringeth not forth corrupt fruit; neither doth a corrupt tree  
 bring forth good fruit. For every tree is known by his own fruit:  
 for of thorns men do not gather figs, nor of a bramble-bush  
 gather they grapes. A good man, out of the good treasure of  
 his heart, bringeth forth that which is good; and an evil man,  
 out of the evil treasure of his heart, bringeth forth that which  
 is evil: for of the abundance of the heart his mouth speaketh.  
 And why call ye me Lord, Lord, and do not the things which I  
 say? Whosoever cometh to me, and heareth my sayings, and  
 doeth them, I will show you to whom he is like. He is like a  
 man which built a house, and digged deep, and laid the founda-  
 tion on a rock; and when the flood arose, the stream beat ve-  
 hemently upon that house, and could not shake it: for it was  
 founded upon a rock. But he that heareth and doeth not, is  
 like a man that without a foundation built a house upon the



earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

NOW, when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, 'That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue. ' Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof; wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.

AND it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people. Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise! And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us: and, 'That God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about.

AND the disciples of John showed him of all these things. And John, calling unto him two of his disciples, sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in the same hour he cured many of their infirmities, and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me. And when the messengers of John were departed, he began to speak unto the people concerning

John, What went ye out into the wilderness to see? A reed shaken with the wind? 'But what went ye out to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in king' courts. But what went ye out to see? A prophet? Yea, I say unto you, and much more than a prophet. This is *he*, of whom it is written,

Behold, I send my messenger before thy face,  
Which shall prepare thy way before thee.

For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he. (And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.) And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread, nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But Wisdom is justified of all her children.

AND one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster-box of ointment, and stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment. Now, when the Pharisees which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner. And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor, which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to

whom little is forgiven, *the same* loveth little. And he said unto 48  
her, Thy sins are forgiven. And they that sat at meat with him, 49  
began to say within themselves, Who is this that forgiveth sins  
also? And he said to the woman, Thy faith hath saved thee: go 50  
in peace.

AND it came to pass afterward, that he went throughout 3  
every city and village, preaching and showing the glad tidings  
of the kingdom of God: and the twelve *were* with him, 'and 2  
certain women, which had been healed of evil spirits and in-  
firmities, Mary called Magdalene, out of whom went seven  
devils, 'and Joanna the wife of Chuza, Herod's steward, and 3  
Susanna, and many others, which ministered unto him of their  
substance.

AND when much people were gathered together, and were 4  
come to him out of every city, he spake by a parable: A sower 5  
went out to sow his seed: and as he sowed, some fell by the  
way-side; and it was trodden down, and the fowls of the air  
devoured it. And some fell upon a rock; and as soon as it was 6  
sprung up, it withered away, because it lacked moisture. And 7  
some fell among thorns; and the thorns sprang up with it, and  
choked it. And other fell on good ground, and sprang up, and 8  
bare fruit a hundred-fold. And when he had said these things,  
he cried, He that hath ears to hear, let him hear.

AND his disciples asked him, saying, What might this parable 9  
be? And he said, Unto you it is given to know the mysteries of 10  
the kingdom of God: but to others in parables; that seeing they  
might not see, and hearing they might not understand.

Now the parable is this: The seed is the word of God: those 11  
by the way-side, are they that hear; then cometh the devil, and 12  
taketh away the word out of their hearts, lest they should believe  
and be saved. They on the rock *are they*, which, when they 13  
hear, receive the word with joy; and these have no root, which  
for a while believe, and in time of temptation fall away. And 14  
that which fell among thorns, are they, which, when they have  
heard, go forth, and are choked with cares, and riches, and  
pleasures of *this* life, and bring no fruit to perfection. But that 15  
on the good ground are they, which in an honest and good  
heart, having heard the word, keep *it*, and bring forth fruit with  
patience.

No man, when he hath lighted a candle, covereth it with a 16  
vessel, or putteth *it* under a bed; but setteth *it* on a candlestick,  
that they which enter in may see the light. For nothing is 17  
secret, that shall not be made manifest; neither *any thing* hid,  
that shall not be known, and come abroad. Take heed there- 18  
fore how ye hear: for whosoever hath, to him shall be given;  
and whosoever hath not, from him shall be taken even that  
which he seemeth to have.

THEN came to him *his* mother and his brethren, and could not 19  
come at him for the press. And it was told him *by certain*, 20  
which said, Thy mother and thy brethren stand without, desiring  
to see thee. And he answered and said unto them, My mother 21

and my brethren are these which hear the word of God, and do it.

NOW it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. 'But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish! Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm. 'And he said unto them, Where is your faith? And they, being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

AND they arrived at the country of the Gadarenes, which is over-against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him, that he would not command them to go out into the deep. And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. 'Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw *it*, told them by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them; for they were taken with great fear. And he went up into the ship, and returned back again. Now, the man out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying, 'Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him.

AND it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him. And behold, there came a man named Jairus, and he was a

ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: for he had 42 one only daughter, about twelve years of age, and she lay a dying.

But as he went, the people thronged him. 'And a woman 43 having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,' came 44 behind *him*, and touched the border of his garment: and immediately her issue of blood stanch'd. And Jesus said, Who 45 touch'd me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press *thee*, and sayest thou, Who touch'd me? And Jesus said, Somebody hath 46 touch'd me: for I perceive that virtue is gone out of me. And 47 when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touch'd him, and how she was healed immediately. And he said unto her, Daughter, be 48 of good comfort: thy faith hath made thee whole; go in peace.

While he yet spake, there cometh one from the ruler of the 49 synagogue's *house*, saying to him, Thy daughter is dead: trouble not the Master. But when Jesus heard *it*, he answered him, 50 saying, Fear not: believe only, and she shall be made whole. And when he came into the house, he suffered no man to go in, 51 save Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewailed her: but he said, 52 Weep not: she is not dead, but sleepeth. And they laughed 53 him to scorn, knowing that she was dead. And he put them 54 all out, and took her by the hand, and called, saying, Maid, arise! And her spirit came again, and she arose straightway: 55 and he commanded to give her meat. And her parents were 56 astonished: but he charged them that they should tell no man what was done.

**THEN** he called his twelve disciples together, and gave them 9 power and authority over all devils, and to cure diseases. And 2 he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for *your* journey, 3 neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, 4 there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust 5 from your feet for a testimony against them. And they departed, 6 and went through the towns, preaching the gospel, and healing every where.

NOW Herod the tetrarch heard of all that was done by him: 7 and he was perplexed, because that it was said of some, that John was risen from the dead; and of some, that Elias had appeared; 8 and of others, that one of the old prophets was risen again. And 9 Herod said, John have I beheaded; but who is this, of whom I hear such things? And he desired to see him.

AND the Apostles, when they were returned, told him all 10 that they had done. And he took them, and went aside privately



into a desert place, belonging to the city called Bethsaida. And 11  
the people, when they knew *it*, followed him: and he received  
them; and spake unto them of the kingdom of God, and healed  
them that had need of healing.

AND when the day began to wear away, then came the 12  
twelve, and said unto him, Send the multitude away, that they  
may go into the towns and country round about, and lodge, and  
get victuals: for we are here in a desert place. But he said 13  
unto them, Give ye them to eat. And they said, We have no  
more but five loaves and two fishes; except we should go and  
buy meat for all this people. (For they were about five thousand 14  
men.) And he said to his disciples, Make them sit down by  
fifties in a company. And they did so, and made them all sit 15  
down. Then he took the five loaves, and the two fishes, and 16  
looking up to heaven, he blessed them, and brake, and gave to  
the disciples to set before the multitude. And they did eat, and 17  
were all filled; and there was taken up of fragments that re-  
mained to them twelve baskets.

AND it came to pass, as he was alone praying, his disciples 18  
were with him; and he asked them, saying, Who say the people  
that I am? They answering, said, John the Baptist; but some 19  
*say*, Elias; and others *say*, That one of the old prophets is risen  
again. He said unto them, But who say ye that I am? Peter 20  
answering, said, The Christ of God.

AND he straitly charged them, and commanded *them* to tell no 21  
man that thing, saying, The Son of man must suffer many 22  
things, and be rejected of the elders, and chief priests, and  
scribes, and be slain, and be raised the third day. And he said 23  
to *them* all, If any *man* will come after me, let him deny himself,  
and take up his cross daily, and follow me. For whosoever will 24  
save his life, shall lose it: but whosoever will lose his life for  
my sake, the same shall save it. (For what is a man advantaged, 25  
if he gain the whole world, and lose himself, or be cast away?)  
For whosoever shall be ashamed of me, and of my words, of 26  
him shall the Son of man be ashamed, when he shall come in  
his own glory, and *in his* Father's, and of the holy angels. But 27  
I tell you of a truth, there be some standing here which shall  
not taste of death till they see the kingdom of God.

AND it came to pass, about an eight days after these sayings, 28  
he took Peter, and John, and James, and went up into a moun-  
tain to pray. And as he prayed, the fashion of his countenance 29  
was altered, and his raiment *was* white and glistening. And, 30  
behold, there talked with him two men, which were Moses and  
Elias: who appeared in glory, and spake of his decease which 31  
he should accomplish at Jerusalem. But Peter and they that 32  
were with him were heavy with sleep: and when they were  
awake, they saw his glory, and the two men that stood with  
him. And it came to pass, as they departed from him, Peter 33  
said unto Jesus, Master, it is good for us to be here: and let us  
make three tabernacles; one for thee, and one for Moses, and  
one for Elias: not knowing what he said. While he thus spake, 34

there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of 35 the cloud, saying,

'This is my beloved Son: hear him.'

'And when the voice was past, Jesus was found alone. And 36 they kept *it* close, and told no man in those days any of those things which they had seen.

AND it came to pass, that on the next day, when they were 37 come down from the hill, much people met him. And behold, 38 a man of the company cried out, saying, Master, I beseech thee look upon my son: for he is mine only child. And lo, a spirit 39 taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him. And I besought thy disciples to cast him out, and they could 40 not. And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. And as he was yet a coming, the devil threw him 42 down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. And they were all amazed at the mighty power of God. 43

BUT while they wondered every one at all things which Jesus did, he said unto his disciples, Let these sayings sink down into 44 your ears: for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid 45 from them, that they perceived it not: and they feared to ask him of that saying.

THEN there arose a reasoning among them, which of them 46 should be greatest. And Jesus perceiving the thought of their 47 heart, took a child, and set him by him, 'and said unto them, 48 Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great. And 49 John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid *him* not: for he that 50 is not against us, is for us.

AND it came to pass, when the time was come that he should 51 be received up, he stedfastly set his face to go to Jerusalem, 'and sent messengers before his face: and they went and entered 52 into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though 53 he would go to Jerusalem. And when his disciples James and 54 John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not 55 what manner of spirit ye are of. For the Son of man is not come 56 to destroy men's lives, but to save *them*. And they went to another village.

AND it came to pass, that as they went in the way, a certain 57 *man* said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds 58

of the air *have* nests; but the Son of man hath not where to lay *his* head.

AND he said unto another, Follow me. But he said, Lord, 59  
suffer me first to go and bury my father. Jesus said unto him, 60  
Let the dead bury their dead: but go thou and preach the kingdom  
of God.

AND another also said, Lord, I will follow thee; but let me 61  
first go bid them farewell which are at home at my house. And 62  
Jesus said unto him, No man, having put his hand to the plow,  
and looking back, is fit for the kingdom of God.

**AFTER** these things, the Lord appointed other seventy also, 10  
and sent them two and two before his face into every city and  
place, whither he himself would come. Therefore said he unto 2  
them, The harvest truly is great, but the laborers *are* few: pray  
ye therefore the Lord of the harvest, that he would send forth  
laborers into his harvest. Go your ways: behold, I send you 3  
forth as lambs among wolves. Carry neither purse, nor scrip, 4  
nor shoes: and salute no man by the way. And into whatso- 5  
ever house ye enter, first say, Peace *be* to this house. And if 6  
the son of peace be there, your peace shall rest upon it: if not,  
it shall turn to you again. And in the same house remain, eating 7  
and drinking such things as they give: for the laborer is worthy  
of his hire. Go not from house to house. 'And into whatsoever 8  
city ye enter, and they receive you, eat such things as are set  
before you. And heal the sick that are therein, and say unto 9  
them, The kingdom of God is come nigh unto you. But into 10  
whatsoever city ye enter, and they receive you not, go your  
ways out into the streets of the same, and say, Even the very 11  
dust of your city which cleaveth on us, we do wipe off against  
you: notwithstanding, be ye sure of this, that the kingdom of  
God is come nigh unto you. But I say unto you, That it shall 12  
be more tolerable in that day for Sodom than for that city. Woe 13  
unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty  
works had been done in Tyre and Sidon, which have been done  
in you, they had a great while ago repented, sitting in sackcloth  
and ashes. But it shall be more tolerable for Tyre and Sidon 14  
at the judgment, than for you. And thou, Capernaum! which 15  
art exalted to heaven, shalt be thrust down to hell. He that 16  
heareth you, heareth me; and he that despiseth you, despiseth  
me; and he that despiseth me, despiseth him that sent me.

AND the seventy returned again with joy, saying, Lord, even 17  
the devils are subject unto us through thy name. And he said 18  
unto them, I beheld Satan as lightning fall from heaven. Behold, 19  
I give unto you power to tread on serpents and scorpions, and  
over all the power of the enemy: and nothing shall by any  
means hurt you. Notwithstanding in this rejoice not, that the 20  
spirits are subject unto you; but rather rejoice because your  
names are written in heaven. In that hour Jesus rejoiced in 21  
spirit, and said, I thank thee, O Father, Lord of heaven and  
earth, that thou hast hid these things from the wise and prudent,  
and hast revealed them unto babes: even so, Father; for so it

seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father: and who the Father is, but the Son, and *he* to whom the Son will reveal *him*. And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

AND behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, "Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

NOW it came to pass, as they went, that he entered into a certain village: and a certain woman, named Martha, received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

AND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say; Our Father which art in heaven, hallowed be thy name: thy kingdom come: thy will be done, as in heaven, so in earth; give us day by day our daily bread: and forgive us our sins; for we also forgive every one that is



indebted to us: and lead us not into temptation; but deliver us from evil.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or, if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

AND he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting *him*, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judgès. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to *him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God, and keep it.

And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there



shall no sign be given it, but the sign of Jonas the prophet. For 30  
as Jonas was a sign unto the Ninevites, so shall also the Son of  
man be to this generation. The queen of the south shall rise 31  
up in the judgment with the men of this generation, and condemn  
them: for she came from the utmost parts of the earth to hear  
the wisdom of Solomon: and behold, a greater than Solomon *is*  
here. The men of Nineveh shall rise up in the judgment with 32  
this generation, and shall condemn it: for they repented at the  
preaching of Jonas; and behold, a greater than Jonas *is* here.

No man, when he hath lighted a candle, putteth *it* in a secret 33  
place, neither under a bushel, but on a candlestick, that they  
which come in may see the light. The light of the body is the 34  
eye; therefore when thine eye is single, thy whole body also is  
full of light: but when *thine eye* is evil, thy body also *is* full of  
darkness. Take heed therefore, that the light which is in thee, 35  
be not darkness. If thy whole body therefore *be* full of light, 36  
having no part dark, the whole shall be full of light; as when  
the bright shining of a candle doth give thee light.

AND as he spake, a certain Pharisee besought him to dine 37  
with him: and he went in and sat down to meat. And when 38  
the Pharisee saw *it*, he marvelled that he had not first washed  
before dinner. And the Lord said unto him, Now do ye Phari- 39  
sees make clean the outside of the cup and the platter; but your  
inward part is full of ravening and wickedness. Ye fools! did 40  
not he that made that which is without, make that which is within  
also? But rather give alms of such things as ye have; and be- 41  
hold, all things are clean unto you. But woe unto you, Phari- 42  
sees! for ye tithe mint, and rue, and all manner of herbs, and  
pass over judgment and the love of God: these ought ye to  
have done, and not to leave the other undone. Woe unto you, 43  
Pharisees! for ye love the uppermost seats in the synagogues,  
and greetings in the markets. Woe unto you, scribes and Phari- 44  
sees, hypocrites! for ye are as graves which appear not, and the  
men that walk over *them* are not aware of *them*. Then answered 45  
one of the lawyers, and said unto him, Master thus saying, thou  
reproachest us also. And he said, Woe unto you also, ye law- 46  
yers! for ye lade men with burdens grievous to be borne, and ye  
yourselves touch not the burdens with one of your fingers. Woe 47  
unto you! for ye build the sepulchres of the prophets, and your  
fathers killed them. Truly ye bear witness, that ye allow the 48  
deeds of your fathers: for they indeed killed them, and ye build  
their sepulchres. Therefore also said the wisdom of God, 'I 49  
will send them prophets and apostles, and *some* of them they  
shall slay and persecute: that the blood of all the prophets, 50  
which was shed from the foundation of the world, may be re-  
quired of this generation; from the blood of Abel, unto the blood 51  
of Zacharias, which perished between the altar and the temple;  
verily, I say unto you, It shall be required of this generation.  
Woe unto you, lawyers! for ye have taken away the key of 52  
knowledge: ye entered not in yourselves, and them that were  
entering in ye hindered. And as he said these things unto them, 53

the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things, 'laying wait for 54 him, and seeking to catch something out of his mouth, that they might accuse him.

IN the mean time, when there were gathered together an in-12  
numerable multitude of people, insomuch that they trode one  
upon another, he began to say unto his disciples first of all, Be-  
ware ye of the leaven of the Pharisees, which is hypocrisy. For 2  
there is nothing covered that shall not be revealed; neither hid,  
that shall not be known. Therefore, whatsoever ye have spoken 3  
in darkness, shall be heard in the light; and that which ye have  
spoken in the ear in closets, shall be proclaimed upon the house-  
tops. And I say unto you, my friends, Be not afraid of them that 4  
kill the body, and after that have no more that they can do.  
But I will forewarn you whom ye shall fear: Fear him which, 5  
after he hath killed, hath power to cast into hell; yea, I say unto  
you, Fear him. Are not five sparrows sold for two farthings, 6  
and not one of them is forgotten before God? But even the very 7  
hairs of your head are all numbered. Fear not, therefore: ye  
are of more value than many sparrows. Also I say unto you, 8  
Whosoever shall confess me before men, him shall the Son of  
man also confess before the angels of God. But he that denieth 9  
me before men shall be denied before the angels of God. And 10  
whosoever shall speak a word against the Son of man, it shall  
be forgiven him: but unto him that blasphemeth against the  
Holy Ghost, it shall not be forgiven. And when they bring you 11  
unto the synagogues, and unto magistrates, and powers, take ye  
no thought how or what thing ye shall answer, or what ye shall  
say: for the Holy Ghost shall teach you in the same hour what 12  
ye ought to say.

AND one of the company said unto him, Master, speak to my 13  
brother, that he divide the inheritance with me. And he said 14  
unto him, Man, who made me a judge, or a divider over you?  
And he said unto them, Take heed, and beware of covetousness: 15  
for a man's life consisteth not in the abundance of the things  
which he possesseth. And he spake a parable unto them, saying, 16  
The ground of a certain rich man brought forth plentifully: and 17  
he thought within himself, saying, What shall I do, because I  
have no room where to bestow my fruits? And he said, This 18  
will I do: I will pull down my barns, and build greater; and  
there will I bestow all my fruits and my goods: and I will say 19  
to my soul, Soul, thou hast much goods laid up for many years;  
take thine ease, eat, drink, and be merry. But God said unto 20  
him, *Thou fool!* this night thy soul shall be required of thee:  
then whose shall those things be which thou hast provided? So 21  
*is* he that layeth up treasure for himself, and is not rich toward  
God. And he said unto his disciples, Therefore I say unto you, 22  
Take no thought for your life, what ye shall eat; neither for  
the body, what ye shall put on. The life is more than meat, 23  
and the body *is more* than raiment. Consider the ravens: for 24  
they neither sow nor reap: which neither have storehouse, nor

barn; and God feedeth them. How much more are ye better  
than the fowls? And which of you with taking thought can add 25  
to his stature one cubit? If ye then be not able to do that thing 26  
which is least, why take ye thought for the rest? Consider the 27  
lilies how they grow: they toil not, they spin not; and yet I say  
unto you, That Solomon in all his glory was not arrayed like one  
of these. If then God so clothe the grass, which is to-day in the 28  
field, and to-morrow is cast into the oven; how much more *will*  
*he* clothe you, O ye of little faith! And seek not ye what ye shall 29  
eat, or what ye shall drink, neither be ye of doubtful mind. For 30  
all these things do the nations of the world seek after: and your  
Father knoweth that ye have need of these things. But rather 31  
seek ye the kingdom of God, and all these things shall be added  
unto you. Fear not, little flock; for it is your Father's good 32  
pleasure to give you the kingdom. Sell that ye have, and give 33  
alms: provide yourselves bags which wax not old, a treasure in  
the heavens that faileth not, where no thief approacheth, neither  
moth corrupteth. For where your treasure is, there will your 34  
heart be also. Let your loins be girded about, and *your* lights 35  
burning; and ye yourselves like unto men that wait for their 36  
lord, when he will return from the wedding; that, when he  
cometh and knocketh, they may open unto him immediately.  
Blessed *are* those servants, whom the lord when he cometh 37  
shall find watching: verily, I say unto you, That he shall gird  
himself, and make them to sit down to meat, and will come forth  
and serve them. And if he shall come in the second watch, or 38  
come in the third watch, and find *them* so, blessed are those  
servants. And this know, that if the good man of the house had 39  
known what hour the thief would come, he would have watched,  
and not have suffered his house to be broken through. Be ye 40  
therefore ready also: for the Son of man cometh at an hour  
when ye think not. Then Peter said unto him, Lord, speakest 41  
thou this parable unto us, or even to all? And the Lord said, 42  
Who then is that faithful and wise steward, whom *his* lord shall  
make ruler over his household, to give *them their* portion of meat  
in due season? Blessed *is* that servant, whom his lord when he 43  
cometh shall find so doing. Of a truth I say unto you, That he 44  
will make him ruler over all that he hath. But and if that ser- 45  
vant say in his heart, My lord delayeth his coming; and shall  
begin to beat the men-servants and maidens, and to eat and  
drink, and to be drunken; the lord of that servant will come in 46  
a day when he looketh not for *him*, and at an hour when he is  
not aware, and will cut him in sunder, and will appoint him his  
portion with the unbelievers. And that servant which knew his 47  
lord's will, and prepared not *himself*, neither did according to  
his will, shall be beaten with many *stripes*. But he that knew 48  
not, and did commit things worthy of stripes, shall be beaten  
with few *stripes*. For unto whomsoever much is given, of him  
shall be much required; and to whom men have committed  
much, of him they will ask the more. I am come to send fire 49  
on the earth, and what will I, if it be already kindled? But I 50

have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace 51 on earth? I tell you, Nay; but rather division. For from hence- 52 forth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the 53 son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

AND he said also to the people, When ye see a cloud rise out 54 of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There 55 will be heat; and it cometh to pass. Ye hypocrites! ye can discern the face of the sky, and of the earth; but how is it, that ye do not discern this time? Yea, and why even of yourselves judge 57 ye not what is right? When thou goest with thine adversary to 58 the magistrate, as *thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast 59 paid the very last mite.

THERE were present at that season some that told him of the 13 Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, Suppose ye that these 2 Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but, except ye repent, ye 3 shall all likewise perish. Or those eighteen, upon whom the 4 tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; 5 but, except ye repent, ye shall all likewise perish.

He spake also this parable: A certain *man* had a fig-tree 6 planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, 7 Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And 8 he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 'and if it bear fruit, *well*: and 9 if not, then after that thou shalt cut it down.

AND he was teaching in one of the synagogues on the sabbath. 10 And behold, there was a woman which had a spirit of infirmity 11 eighteen years, and was bowed together, and could in no wise lift up *herself*. And when Jesus saw her, he called *her to him*, 12 and said unto her, Woman, thou art loosed from thine infirmity. And he laid *his* hands on her: and immediately she was made 13 straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the 14 sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day. The Lord then answered 15 him, and said, *Thou hypocrite!* doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away



to watering? And ought not this woman, being a daughter of 16  
 Abraham, whom Satan hath bound, lo, these eighteen years, be  
 loosed from this bond on the sabbath-day? And when he had 17  
 said these things, all his adversaries were ashamed: and all the  
 people rejoiced for all the glorious things that were done by him.

THEN said he, Unto what is the kingdom of God like? and 18  
 whereunto shall I resemble it? It is like a grain of mustard- 19  
 seed, which a man took, and cast into his garden, and it grew,  
 and waxed a great tree; and the fowls of the air lodged in the  
 branches of it.

AND again he said, Whereunto shall I liken the kingdom of 20  
 God? It is like leaven, which a woman took and hid in three 21  
 measures of meal, till the whole was leavened.

AND he went through the cities and villages, teaching, and 22  
 journeying toward Jerusalem. Then said one unto him, Lord, 23  
 are there few that be saved? And he said unto them, 'Strive to 24  
 enter in at the strait gate: for many, I say unto you, will seek  
 to enter in, and shall not be able. When once the master of the 25  
 house is risen up, and hath shut to the door, and ye begin to  
 stand without, and to knock at the door, saying, Lord, Lord, open  
 unto us; and he shall answer and say unto you, I know you not  
 whence ye are: then shall ye begin to say, We have eaten and 26  
 drunk in thy presence, and thou hast taught in our streets. But 27  
 he shall say, I tell you, I know you not whence ye are; depart  
 from me, all ye workers of iniquity. There shall be weeping 28  
 and gnashing of teeth, when ye shall see Abraham, and Isaac,  
 and Jacob, and all the prophets, in the kingdom of God, and you  
 yourselves thrust out. And they shall come from the east, and 29  
 from the west, and from the north, and from the south, and shall  
 sit down in the kingdom of God. And behold, there are last, 30  
 which shall be first; and there are first, which shall be last.

THE same day, there came certain of the Pharisees, saying 31  
 unto him, Get thee out, and depart hence; for Herod will kill  
 thee. And he said unto them, Go ye and tell that fox, Behold, 32  
 I cast out devils, and I do cures to-day and to-morrow, and the  
 third day I shall be perfected. Nevertheless, I must walk to-day 33  
 and to-morrow, and the day following: for it cannot be that a  
 prophet perish out of Jerusalem. O Jerusalem! Jerusalem! 34  
 which killest the prophets, and stonest them that are sent unto  
 thee; how often would I have gathered thy children together,  
 as a hen doth gather her brood under her wings, and ye would  
 not! 'Behold, your house is left unto you desolate. And verily, 35  
 I say unto you, Ye shall not see me, until the time come when ye  
 shall say, Blessed is he that cometh in the name of the LORD!

AND it came to pass, as he went into the house of one of the 14  
 chief Pharisees to eat bread on the sabbath-day, that they  
 watched him. And behold, there was a certain man before him 2  
 which had the dropsy. And Jesus answering, spake unto the 3  
 lawyers and Pharisees, saying, Is it lawful to heal on the sab-  
 bath-day? 'And they held their peace. And he took him, and 4  
 healed him, and let him go: and answered them, saying, Which 5



of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. 6

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any *man* to a wedding, sit not down in the highest rooms, lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted. Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper-time, to say to them that were bidden, Come, for all things are now ready. And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife: and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the high-ways and hedges, and compel *them* to come in, that my house may be filled. For I say unto you, That none of those men which were bidden, shall taste of my supper. 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

AND there went great multitudes with him: and he turned, and said unto them, If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*? Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, 'say- 25 26 27 28 29 30

ing, 'This man began to build, and was not able to finish.' Or 31  
 what king going to make war against another king, sitteth not  
 down first, and consulteth whether he be able with ten thousand  
 to meet him that cometh against him with twenty thousand? Or 32  
 else, while the other is yet a great way off, he sendeth an em-  
 bassage, and desireth conditions of peace. So likewise, whoso- 33  
 ever he be of you that forsaketh not all that he hath, he cannot  
 be my disciple. Salt *is* good; but if the salt have lost his savor, 34  
 wherewith shall it be seasoned? It is neither fit for the land, 35  
 nor yet for the dunghill; *but* men cast it out. He that hath ears  
 to hear, let him hear.

THEN drew near unto him all the publicans and sinners, for 15  
 to hear him. And the Pharisees and scribes murmured, saying, 2  
 'This man receiveth sinners, and eateth with them.

'AND he spake this parable unto them, saying, 'What man of 3,4  
 you, having a hundred sheep, if he lose one of them, doth not  
 leave the ninety and nine in the wilderness, and go after that  
 which is lost, until he find it? And when he hath found *it*, he 5  
 layeth *it* on his shoulders, rejoicing. And when he cometh home, 6  
 he calleth together *his* friends and neighbors, saying unto them,  
 Rejoice with me; for I have found my sheep which was lost. I 7  
 say unto you, That likewise joy shall be in heaven over one sin-  
 ner that repenteth, more than over ninety and nine just persons  
 which need no repentance.

EITHER what woman having ten pieces of silver, if she lose 8  
 one piece, doth not light a candle, and sweep the house, and  
 seek diligently till she find *it*? And when she hath found *it*, she 9  
 calleth *her* friends and *her* neighbors together, saying, Rejoice  
 with me; for I have found the piece which I had lost. Likewise, 10  
 I say unto you, There is joy in the presence of the angels of God  
 over one sinner that repenteth.

'AND he said, A certain man had two sons: 'and the younger 11  
 of them said to *his* father, Father, give me the portion of goods  
 that falleth *to me*. And he divided unto them *his* living. 'And 13  
 not many days after, the younger son gathered all together, and  
 took his journey into a far country, and there wasted his sub-  
 stance with riotous living. And when he had spent all, there 14  
 arose a mighty famine in that land; and he began to be in want.  
 And he went and joined himself to a citizen of that country; 15  
 and he sent him into his fields to feed swine. And he would 16  
 fain have filled his belly with the husks that the swine did eat;  
 and no man gave unto him. And when he came to himself, he 17  
 said, How many hired servants of my father's have bread enough  
 and to spare, and I perish with hunger! I will arise and go to 18  
 my father, and will say unto him, Father, I have sinned against  
 heaven, and before thee, 'and am no more worthy to be called 19  
 thy son: make me as one of thy hired servants. And he arose, 20  
 and came to his father. But when he was yet a great way off,  
 his father saw him, and had compassion, and ran, and fell on his  
 neck, and kissed him. And the son said unto him, Father, I 21  
 have sinned against Heaven, and in thy sight, and am no more

worthy to be called thy son. But the father said to his servants, 22  
 Bring forth the best robe, and put *it* on him; and put a ring on  
 his hand, and shoes on *his* feet: and bring hither the fatted calf, 23  
 and kill *it*; and let us eat, and be merry: for this my son was 24  
 dead, and is alive again; he was lost, and is found. And they  
 began to be merry. Now his elder son was in the field: and as 25  
 he came and drew nigh to the house, he heard music and dancing.  
 And he called one of the servants, and asked what these things 26  
 meant. And he said unto him, Thy brother is come; and thy 27  
 father hath killed the fatted calf, because he hath received him  
 safe and sound. And he was angry, and would not go in; there- 28  
 fore came his father out, and entreated him. And he answering, 29  
 said to *his* father, Lo, these many years do I serve thee, neither  
 transgressed I at any time thy commandment; and yet thou never  
 gavest me a kid, that I might make merry with my friends: but 30  
 as soon as this thy son was come, which hath devoured thy living  
 with harlots, thou hast killed for him the fatted calf. And he 31  
 said unto him, Son, thou art ever with me; and all that I have  
 is thine. It was meet that we should make merry and be glad 32  
 for this thy brother was dead, and is alive again; and was lost  
 and is found.

AND he said also unto his disciples, There was a certain rich 16  
 man which had a steward; and the same was accused unto him  
 that he had wasted his goods. And he called him, and said unto 2  
 him, How is it that I hear this of thee? give an account of thy  
 stewardship: for thou mayest be no longer steward. Then the 3  
 steward said within himself, What shall I do? for my lord taketh  
 away from me the stewardship: I cannot dig; to beg I am  
 ashamed. I am resolved what to do, that, when I am put out of 4  
 the stewardship, they may receive me into their houses. So he 5  
 called every one of his lord's debtors *unto him*, and said unto the  
 first, How much owest thou unto my lord? And he said, A hun- 6  
 dred measures of oil. And he said unto him, Take thy bill, and  
 sit down quickly, and write fifty. Then said he to another, And 7  
 how much owest thou? And he said, A hundred measures of  
 wheat. And he said unto him, Take thy bill, and write four- 8  
 score. And the lord commended the unjust steward, because  
 he had done wisely: for the children of this world are in their  
 generation wiser than the children of light. And I say unto you, 9  
 Make to yourselves friends of the mammon of unrighteousness;  
 that when ye fail, they may receive you into everlasting habita-  
 tions. He that is faithful in that which is least, is faithful also 10  
 in much; and he that is unjust in the least, is unjust also in  
 much. If therefore ye have not been faithful in the unrighteous 11  
 mammon, who will commit to your trust the true *riches*? And if 12  
 ye have not been faithful in that which is another man's, who  
 shall give you that which is your own? No servant can serve 13  
 two masters: for either he will hate the one, and love the other;  
 or else he will hold to the one, and despise the other. Ye cannot  
 serve God and mammon.

AND the Pharisees also, who were covetous, heard all these 14

things, and they derided him. And he said unto them, Ye are 15  
they which justify yourselves before men; but God knoweth  
your hearts: for that which is highly esteemed among men, is  
abomination in the sight of God. The law and the prophets 16  
*were* until John: since that time the kingdom of God is preached,  
and every man presseth into it. And it is easier for heaven and 17  
earth to pass, than one tittle of the law to fail. Whosoever put- 18  
teth away his wife, and marrieth another, committeth adultery;  
and whosoever marrieth her that is put away from *her* husband,  
committeth adultery.

THERE was a certain rich man, which was clothed in purple 19  
and fine linen, and fared sumptuously every day: and there was 20  
a certain beggar named Lazarus, which was laid at his gate, full  
of sores, and desiring to be fed with the crumbs which fell from 21  
the rich man's table: moreover, the dogs came and licked his  
sores. And it came to pass, that the beggar died, and was car- 22  
ried by the angels into Abraham's bosom. The rich man also  
died, and was buried. And in hell he lifted up his eyes, being 23  
in torments, and seeth Abraham afar off, and Lazarus in his  
bosom. And he cried, and said, Father Abraham! have mercy 24  
on me! and send Lazarus, that he may dip the tip of his finger  
in water, and cool my tongue: for I am tormented in this flame.  
But Abraham said, Son, remember that thou in thy lifetime re- 25  
ceivedst thy good things, and likewise Lazarus evil things: but  
now he is comforted, and thou art tormented. And besides all 26  
this, between us and you there is a great gulf fixed: so that they  
which would pass from hence to you, cannot; neither can they  
pass to us, that *would come* from thence. Then he said, I pray 27  
thee therefore, father, that thou wouldest send him to my father's  
house: for I have five brethren; that he may testify unto them, 28  
lest they also come into this place of torment. Abraham saith 29  
unto him, They have Moses and the prophets; let them hear  
them. And he said, Nay, father Abraham: but if one went unto 30  
them from the dead, they will repent. And he said unto him, If 31  
they hear not Moses and the prophets, neither will they be per-  
suaded, though one rose from the dead.

THEN said he unto the disciples, It is impossible but that 17  
offences will come: but woe *unto him* through whom they come!  
It were better for him that a millstone were hanged about his 2  
neck, and he cast into the sea, than that he should offend one of  
these little ones. Take heed to yourselves! 3

If thy brother trespass against thee, rebuke him; and if he re-  
pent, forgive him. And if he trespass against thee seven times 4  
in a day, and seven times in a day turn again to thee, saying, I  
repent; thou shalt forgive him.

AND the Apostles said unto the Lord, Increase our faith. And 5,6  
the Lord said, If ye had faith as a grain of mustard-seed, ye  
might say unto this sycamine-tree, Be thou plucked up by the  
root, and be thou planted in the sea; and it should obey you.

BUT which of you having a servant plowing, or feeding cattle, 7  
will say unto him by and by, when he is come from the field,



Go and sit down to meat? and will not rather say unto him, 8  
 Make ready wherewith I may sup, and gird thyself, and serve  
 me, till I have eaten and drunken; and afterward thou shalt eat  
 and drink? Doth he thank that servant, because he did the things 9  
 that were commanded him? I trow not. So likewise ye, when 10  
 ye shall have done all those things which are commanded you,  
 say, We are unprofitable servants: we have done that which  
 was our duty to do.

AND it came to pass, as he went to Jerusalem, that he passed 11  
 through the midst of Samaria and Galilee.

AND as he entered into a certain village, there met him ten 12  
 men that were lepers, which stood afar off: and they lifted up 13  
*their* voices, and said, Jesus, Master, have mercy on us! And 14  
 when he saw *them*, he said unto them, Go show yourselves unto  
 the priest. And it came to pass, that, as they went, they were  
 cleansed. And one of them, when he saw that he was healed, 15  
 turned back, and with a loud voice glorified God, 'and fell down 16  
 on *his* face at his feet, giving him thanks: and he was a Samari-  
 tan. And Jesus answering, said, Were there not ten cleansed? 17  
 but where *are* the nine? There are not found that returned to 18  
 give glory to God, save this stranger. And he said unto him, 19  
 Arise, go thy way: thy faith hath made thee whole.

AND when he was demanded of the Pharisees, when the 20  
 kingdom of God should come, he answered them, and said, The  
 kingdom of God cometh not with observation. Neither shall 21  
 they say, 'Lo here!' or 'Lo there!' for, behold, the kingdom of  
 God is within you. And he said unto the disciples, The days 22  
 will come, when ye shall desire to see one of the days of the  
 Son of man, and ye shall not see *it*. And they shall say to you, 23  
 'See here!' or 'See there!' go not after *them*, nor follow *them*.  
 For as the lightning, that lighteneth out of the one *part* under 24  
 heaven, shineth unto the other *part* under heaven; so shall also  
 the Son of man be in his day. But first must he suffer many 25  
 things, and be rejected of this generation. And as it was in the 26  
 days of Noe, so shall it be also in the days of the Son of man.  
 They did eat, they drank, they married wives, they were given 27  
 in marriage, until the day that Noe entered into the ark, and  
 the flood came, and destroyed them all. Likewise also as it was 28  
 in the days of Lot; they did eat, they drank, they bought, they  
 sold, they planted, they builded: but the same day that Lot 29  
 went out of Sodom, it rained fire and brimstone from heaven,  
 and destroyed *them* all: even thus shall it be in the day when 30  
 the Son of man is revealed. In that day, he which shall be 31  
 upon the house-top, and his stuff in the house, let him not come  
 down to take it away; and he that is in the field, let him like-  
 wise not return back. 'Remember Lot's wife. 'Whosoever 32  
 shall seek to save his life, shall lose it; and whosoever shall lose  
 his life, shall preserve it. I tell you, In that night there shall be 34  
 two *men* in one bed; the one shall be taken, and the other shall  
 be left. Two *women* shall be grinding together; the one shall 35  
 be taken, and the other left. Two *men* shall be in the field; the 36



one shall be taken, and the other left. And they answered and 37  
said unto him, Where, Lord? And he said unto them, Where-  
soever the body is, thither will the eagles be gathered together.

AND he spake a parable unto them *to this end*, that men ought 18  
always *to* pray, and not to faint; saying, There was in a city a 2  
judge, which feared not God, neither regarded man. And there 3  
was a widow in that city; and she came unto him, saying,  
Avenge me of mine adversary. And he would not for a while: 4  
but afterward he said within himself, Though I fear not God,  
nor regard man; yet, because this widow troubleth me, I will 5  
avenge her, lest by her continual coming she weary me. And 6  
the Lord said, Hear what the unjust judge saith. And shall not 7  
God avenge his own elect, which cry day and night unto him,  
though he bear long with them? I tell you that he will avenge 8  
them speedily. Nevertheless, when the Son of man cometh,  
shall he find faith on the earth?

AND he spake this parable unto certain which trusted in them- 9  
selves that they were righteous, and despised others: Two men 10  
went up into the temple to pray; the one a Pharisee, and the  
other a publican. The Pharisee stood and prayed thus with 11  
himself; God, I thank thee, that I am not as other men *are*, ex-  
tortioners, unjust, adulterers, or even as this publican. I fast 12  
twice in the week, I give tithes of all that I possess. And the 13  
publican, standing afar off, would not lift up so much as *his* eyes  
unto heaven, but smote upon his breast, saying, God be merciful  
to me a sinner! I tell you, This man went down to his house, 14  
justified *rather* than the other: for every one that exalteth him-  
self shall be abased; and he that humbleth himself shall be ex-  
alted.

AND they brought unto him also infants, that he would touch 15  
them: but when *his* disciples saw *it*, they rebuked them. But 16  
Jesus called them *unto him*, and said, Suffer little children to  
come unto me, and forbid them not: for of such is the kingdom  
of God. Verily, I say unto you, Whosoever shall not receive 17  
the kingdom of God as a little child, shall in no wise enter  
therein.

AND a certain ruler asked him, saying, Good Master, what 18  
shall I do to inherit eternal life? And Jesus said unto him, 19  
Why callest thou me good? none *is* good, save one, *that is* God.  
Thou knowest the commandments, "Do not commit adul- 20  
tery," "Do not kill," "Do not steal," "Do not bear  
false witness," "Honor thy father and thy mother."  
!And he said, All these have I kept from my youth up. 'Now, 21  
when Jesus heard these things, he said unto him, Yet lackest  
thou one thing: sell all that thou hast, and distribute unto the  
poor, and thou shalt have treasure in heaven: and come, follow  
me. And when he heard this, he was very sorrowful: for he 23  
was very rich. And when Jesus saw that he was very sorrow- 24  
ful, he said, How hardly shall they that have riches enter into  
the kingdom of God! For it is easier for a camel to go through a 25  
needle's eye, than for a rich man to enter into the kingdom of

God. And they that heard *it*, said, Who then can be saved? 26  
 And he said, The things which are impossible with men, are 27  
 possible with God. Then Peter said, Lo, we have left all, and 28  
 followed thee. And he said unto them, Verily, I say unto you, 29  
 There is no man that hath left house, or parents, or brethren, or  
 wife, or children, for the kingdom of God's sake, 'who shall not 30  
 receive manifold more in this present time, and in the world to  
 come life everlasting.

THEN he took *unto him* the twelve, and said unto them, Be- 31  
 hold, we go up to Jerusalem, and all things that are written by  
 the prophets concerning the Son of man shall be accomplished.  
 For he shall be delivered unto the Gentiles, and shall be mocked, 32  
 and spitefully entreated, and spitted on; and they shall scourge 33  
*him*, and put him to death: and the third day he shall rise again.  
 And they understood none of these things: and this saying was 34  
 hid from them, neither knew they the things which were spoken.

AND it came to pass, that as he was come nigh unto Jericho, 35  
 a certain blind man sat by the way-side begging; and hearing 36  
 the multitude pass by, he asked what it meant. And they told 37  
 him that Jesus of Nazareth passeth by. And he cried, saying, 38  
 Jesus, *thou* son of David, have mercy on me! And they which 39  
 went before rebuked him, that he should hold his peace: but he  
 cried so much the more, *Thou* son of David, have mercy on me!  
 And Jesus stood and commanded him to be brought unto him: 40  
 and when he was come near, he asked him, 'saying, What wilt 41  
 thou that I shall do unto thee? And he said, Lord, that I may  
 receive my sight. And Jesus said unto him, Receive thy sight; 42  
 thy faith hath saved thee. And immediately he received his 43  
 sight, and followed him, glorifying God: and all the people,  
 when they saw *it*, gave praise unto God.

And Jesus entered and passed through Jericho. 'And behold, 19  
*there was* a man named Zaccheus, which was the chief among  
 the publicans, and he was rich. And he sought to see Jesus 3  
 who he was; and he could not for the press, because he was little  
 of stature. And he ran before, and climbed up into a sycamore- 4  
 tree to see him; for he was to pass that *way*. And when Jesus 5  
 came to the place, he looked up, and saw him, and said unto  
 him, Zaccheus, make haste, and come down: for to-day I must  
 abide at thy house. And he made haste, and came down, and 6  
 received him joyfully. And when they saw *it*, they all mur- 7  
 mured, saying, That he was gone to be guest with a man that is  
 a sinner. And Zaccheus stood, and said unto the Lord; Behold, 8  
 Lord, the half of my goods I give to the poor; and if I have  
 taken any thing from any man by false accusation, I restore *him*  
 fourfold. And Jesus said unto him, This day is salvation come 9  
 to this house, forasmuch as he also is a son of Abraham. For 10  
 the Son of man is come to seek and to save that which was lost.

AND as they heard these things, he added and spake a parable, 11  
 because he was nigh to Jerusalem, and because they thought  
 that the kingdom of God should immediately appear. He said 12  
 therefore, A certain nobleman went into a far country to receive

for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

AND when he had thus spoken, he went before, ascending up to Jerusalem. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples, 'saying, Go ye into the village over-against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*. And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen; saying, 'Blessed *be* the King that cometh in the name of the LORD! Peace in heaven, and glory in the highest!' And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he

answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

AND when he was come near, he beheld the city, and wept 41  
over it, 'saying, If thou hadst known, even thou, at least in this 42  
thy day, the things *which belong* unto thy peace! but now they  
are hid from thine eyes. For the days shall come upon thee, 43  
that thine enemies shall cast a trench about thee, and compass  
thee round, and keep thee in on every side, 'and shall lay thee 44  
even with the ground, and thy children within thee: and they  
shall not leave in thee one stone upon another: because thou  
knewest not the time of thy visitation.

AND he went into the temple, and began to cast out them 45  
that sold therein, and them that bought, 'saying unto them, It is 46  
written,

My house is the house of prayer;  
But ye have made it a den of thieves.

'And he taught daily in the temple. But the chief priests and 47  
the scribes, and the chief of the people, sought to destroy him,  
'and could not find what they might do; for all the people were 48  
very attentive to hear him.

AND it came to pass, *that* on one of those days, as he taught 20  
the people in the temple, and preached the gospel, the chief  
priests and the scribes came upon *him*, with the elders, 'and 2  
spake unto him, saying, Tell us, By what authority doest thou  
these things? or who is he that gave thee this authority? And 3  
he answered and said unto them, I will also ask you one thing;  
and answer me: The baptism of John, was it from heaven, or 4  
of men? And they reasoned with themselves, saying, If we 5  
shall say, From heaven; he will say, Why then believed ye him  
not? But and if we say, Of men; all the people will stone us: 6  
for they be persuaded that John was a prophet. And they an- 7  
swered, That they could not tell whence *it was*. And Jesus 8  
said unto them, Neither tell I you by what authority I do these  
things.

THEN began he to speak to the people this parable: A certain 9  
man planted a vineyard, and let it forth to husbandmen, and  
went into a far country for a long time. And at the season he 10  
sent a servant to the husbandmen, that they should give him  
of the fruit of the vineyard: but the husbandmen beat him, and  
sent *him* away empty. And again he sent another servant: and 11  
they beat him also, and entreated *him* shamefully, and sent *him*  
away empty. And again he sent a third: and they wounded 12  
him also, and cast *him* out. Then said the lord of the vineyard, 13  
What shall I do? I will send my beloved son: it may be they  
will reverence *him* when they see him. But when the husband- 14  
men saw him, they reasoned among themselves, saying, This is  
the heir: come, let us kill him, that the inheritance may be  
our's. So they cast him out of the vineyard, and killed *him*. 15  
What therefore shall the lord of the vineyard do unto them?  
He shall come and destroy these husbandmen, and shall give 16  
the vineyard to others. And when they heard *it*, they said, God

forbid. And he beheld them, and said, What is this then that is 17  
written,

The stone which the builders rejected,  
The same is become the head of the corner?

Whosoever shall fall upon that stone, shall be broken: but on 18  
whomsoever it shall fall, it will grind him to powder. And the 19  
chief priests and the scribes the same hour sought to lay hands  
on him; and they feared the people: for they perceived that he  
had spoken this parable against them.

AND they watched *him*, and sent forth spies, which should 20  
feign themselves just men, that they might take hold of his words,  
that so they might deliver him unto the power and authority of  
the governor. And they asked him, saying, Master, we know 21  
that thou sayest and teachest rightly, neither acceptest thou the  
person of *any*, but teachest the way of God truly: Is it lawful 22  
for us to give tribute unto Cesar, or no? But he perceived their  
craftiness, and said unto them, Why tempt ye me? Show me a 24  
penny. Whose image and superscription hath it? They answered  
and said, Cesar's. And he said unto them, Render therefore 25  
unto Cesar the things which be Cesar's, and unto God the things  
which be God's. And they could not take hold of his words be- 26  
fore the people: and they marvelled at his answer, and held their  
peace.

THEN came to *him* certain of the Sadducees (which deny that 27  
there is any resurrection) and they asked him, 'saying, Master, 28  
Moses wrote unto us, If any man's brother die, having  
a wife, and he die without children, that his brother  
should take his wife, and raise up seed unto his brother. There 29  
were therefore seven brethren: and the first took a wife, and  
died without children. And the second took her to wife, and 30  
he died childless. And the third took her; and in like manner 31  
the seven also: and they left no children, and died. Last of all 32  
the woman died also. Therefore in the resurrection, whose wife 33  
of them is she? for seven had her to wife. And Jesus answer- 34  
ing, said unto them, The children of this world marry, and are  
given in marriage: but they which shall be accounted worthy 35  
to obtain that world, and the resurrection from the dead, neither  
marry, nor are given in marriage: neither can they die any 36  
more: for they are equal unto the angels; and are the children  
of God, being the children of the resurrection. Now that the 37  
dead are raised, even Moses showed at the bush, when he calleth  
the LORD "the God of Abraham and the God of  
Isaac, and the God of Jacob." For he is not a God of the 38  
dead, but of the living: for all live unto him. Then certain of 39  
the scribes answering, said, Master, thou hast well said. And 40  
after that, they durst not ask him any *question at all*.

AND he said unto them, How say they that Christ is David's 41  
son? And David himself saith in the book of Psalms, 42

The LORD said unto my Lord, Sit thou on my right hand,  
Till I make thine enemies thy footstool.

David therefore calleth him LORD, how is he then his son? 44



THEN in the audience of all the people, he said unto his disciples: Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

AND he looked up and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow, casting in thither two mites. And he said, Of a truth I say unto you, That this poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

AND as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass? And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences: and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death. And ye shall be hated of all *men* for my name's sake. But there shall not a hair of your head perish. 'In your patience possess ye your souls. 'And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with

perplexity; the sea and the waves roaring; 'men's hearts failing 26  
 them for fear, and for looking after those things which are coming  
 on the earth: for the powers of heaven shall be shaken. And 27  
 then shall they see the Son of man coming in a cloud, with  
 power and great glory. And when these things begin to come 28  
 to pass, then look up, and lift up your heads: for your redemp-  
 tion draweth nigh. And he spake to them a parable: Behold 29  
 the fig-tree, and all the trees; when they now shoot forth, ye 30  
 see and know of your own selves that summer is now nigh at  
 hand. So likewise ye, when ye see these things come to pass, 31  
 know ye that the kingdom of God is nigh at hand. Verily, I say 32  
 unto you, This generation shall not pass away, till all be fulfilled.  
 Heaven and earth shall pass away: but my words shall not pass 33  
 away. And take heed to yourselves, lest at any time your 34  
 hearts be overcharged with surfeiting and drunkenness, and  
 cares of this life, and so that day come upon you unawares. For 35  
 as a snare shall it come on all them that dwell on the face of  
 the whole earth. Watch ye therefore, and pray always, that ye 36  
 may be accounted worthy to escape all these things that shall  
 come to pass, and to stand before the Son of man.

AND in the day-time he was teaching in the temple; and at 37  
 night he went out, and abode in the mount that is called *the*  
*mount* of Olives. And all the people came early in the morning 38  
 to him in the temple, to hear him.

NOW the feast of unleavened bread drew nigh, which is called 22  
 the Passover. And the chief priests and scribes sought how 2  
 they might kill him: for they feared the people.

THEN entered Satan into Judas surnamed Iscariot, being of 3  
 the number of the twelve. And he went his way, and com- 4  
 muned with the chief priests and captains, how he might betray  
 him unto them. And they were glad, and covenanted to give 5  
 him money. And he promised, and sought opportunity to betray 6  
 him unto them in the absence of the multitude.

THEN came the day of unleavened bread, when the passover 7  
 must be killed. And he sent Peter and John, saying, Go and 8  
 prepare us the passover, that we may eat. And they said unto 9  
 him, Where wilt thou that we prepare? And he said unto them, 10  
 Behold, when ye are entered into the city, there shall a man  
 meet you, bearing a pitcher of water; follow him into the house  
 where he entereth in. And ye shall say unto the good man of 11  
 the house, The Master saith unto thee, Where is the guest-cham-  
 ber, where I shall eat the passover with my disciples? And he 12  
 shall show you a large upper room furnished: there make ready.  
 And they went and found as he had said unto them: and they 13  
 made ready the passover.

AND when the hour was come, he sat down, and the twelve 14  
 Apostles with him. And he said unto them, With desire I have 15  
 desired to eat this passover with you before I suffer. For I say 16  
 unto you, I will not any more eat thereof, until it be fulfilled in  
 the kingdom of God. And he took the cup, and gave thanks, 17  
 and said, Take this, and divide it among yourselves. For I say 18

unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

AND he took bread, and gave thanks, and brake *it*, and gave 19  
unto them, saying, 'This is my body which is given for you: this  
do in remembrance of me. Likewise also the cup after supper, 20  
saying, This cup is the new testament in my blood, which is  
shed for you. But, behold, the hand of him that betrayeth me *is* 21  
with me on the table. And truly the Son of man goeth as it 22  
was determined: but woe unto that man by whom he is betrayed!  
And they began to inquire among themselves, which of them 23  
it was that should do this thing.

AND there was also a strife among them, which of them should 24  
be accounted the greatest. And he said unto them, The kings 25  
of the Gentiles exercise lordship over them; and they that ex-  
ercise authority upon them are called benefactors. But ye *shall* 26  
not *be* so: but he that is greatest among you, let him be as the  
younger; and he that is chief, as he that doth serve. For 27  
whether *is* greater, he that sitteth at meat, or he that serveth?  
*is* not he that sitteth at meat? but I am among you as he that  
serveth. Ye are they which have continued with me in my 28  
temptations; and I appoint unto you a kingdom, as my Father 29  
hath appointed unto me; that ye may eat and drink at my table 30  
in my kingdom, and sit on thrones, judging the twelve tribes of  
Israel.

AND the Lord said, Simon, Simon, behold, Satan hath desired 31  
*to have* you, that he may sift *you* as wheat: but I have prayed 32  
for thee, that thy faith fail not: and when thou art converted,  
strengthen thy brethren. And he said unto him, Lord, I am ready 33  
to go with thee, both into prison, and to death. And he said, I 34  
tell thee, Peter, the cock shall not crow this day, before that thou  
shalt thrice deny that thou knowest me. And he said unto them, 35  
When I sent you without purse, and scrip, and shoes, lacked ye  
any thing? And they said, Nothing. 'Then said he unto them, 36  
But now, he that hath a purse, let him take *it*, and likewise *his*  
scrip: and he that hath no sword, let him sell his garment, and  
buy one. For I say unto you, That this that is written must yet 37  
be accomplished in me,

And he was reckoned among the transgressors:

for the things concerning me have an end. And they said, 38  
Lord, behold, here *are* two swords. And he said unto them, It  
is enough.

AND he came out, and went, as he was wont, to the mount 39  
of Olives; and his disciples also followed him. And when he 40  
was at the place, he said unto them, Pray that ye enter not into  
temptation. And he was withdrawn from them about a stone's 41  
cast, and kneeled down, and prayed, 'saying, Father, If thou be 42  
willing, remove this cup from me: nevertheless, not my will,  
but thine, be done. And there appeared an angel unto him from 43  
heaven, strengthening him. And being in an agony, he prayed 44  
more earnestly: and his sweat was as it were great drops of  
blood falling down to the ground. And when he rose up from 45

prayer, and was come to his disciples, he found them sleeping for sorrow, 'and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

AND while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote a servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

THEN took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. 'And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.

AND the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him.

AND as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying, 'Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe. And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

AND the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, That he himself is Christ, a king. And Pilate asked him, saying, Art thou the King of the Jews? And he an-



swered him and said, *Thou sayest it.* Then said Pilate to the 4  
chief priests, and *to* the people, I find no fault in this man. And 5  
they were the more fierce, saying, He stirreth up the people,  
teaching throughout all Jewry, beginning from Galilee to this  
place. When Pilate heard of Galilee, he asked whether the man 6  
were a Galilean. And as soon as he knew that he belonged 7  
unto Herod's jurisdiction, he sent him to Herod, who himself  
also was at Jerusalem at that time.

And when Herod saw Jesus, he was exceeding glad: for he 8  
was desirous to see him of a long *season*, because he had heard  
many things of him; and he hoped to have seen some miracle  
done by him. Then he questioned with him in many words; but 9  
he answered him nothing. And the chief priests and scribes 10  
stood and vehemently accused him. And Herod with his men 11  
of war set him at nought, and mocked *him*, and arrayed him in  
a gorgeous robe, and sent him again to Pilate. And the same 12  
day Pilate and Herod were made friends together; for before  
they were at enmity between themselves.

And Pilate, when he had called together the chief priests, and 13  
the rulers, and the people, 'said unto them, Ye have brought this 14  
man unto me, as one that perverteth the people; and behold, I,  
having examined *him* before you, have found no fault in this  
man, touching those things whereof ye accuse him; no, nor yet 15  
Herod: for I sent you to him; and lo, nothing worthy of death  
is done unto him: I will therefore chastise him, and release *him*. 16  
(For of necessity he must release one unto them, at the feast.) 17  
And they cried out all at once, saying, Away with this *man*, and 18  
release unto us Barabbas; (who, for a certain sedition made in 19  
the city, and for murder, was cast into prison.) Pilate therefore, 20  
willing to release Jesus, spake again to them. But they cried, 21  
saying, Crucify *him*! crucify him! And he said unto them the 22  
third time, Why, what evil hath he done? I have found no cause  
of death in him; I will therefore chastise him, and let *him* go.  
And they were instant with loud voices, requiring that he might 23  
be crucified; and the voices of them, and of the chief priests,  
prevailed. And Pilate gave sentence that it should be as they 24  
required. And he released unto them him that for sedition and 25  
murder was cast into prison, whom they had desired: but he de-  
livered Jesus to their will.

**AND** as they led him away, they laid hold upon one Simon, 26  
a Cyrenian, coming out of the country, and on him they laid the  
cross, that he might bear *it* after Jesus. And there followed him 27  
a great company of people, and of women, which also bewailed  
and lamented him. But Jesus turning unto them, said, Daugh- 28  
ters of Jerusalem, weep not for me, but weep for yourselves, and  
for your children. For, behold, the days are coming, in the 29  
which they shall say, Blessed *are* the barren, and the wombs that  
never bare, and the paps which never gave suck. Then shall 30  
they begin to say to the mountains, Fall on us; and to the hills,  
Cover us. For if they do these things in a green tree, what shall 31  
be done in the dry?



AND there were also two others, malefactors, led with him to 32  
be put to death. And when they were come to the place which 33  
is called Calvary, there they crucified him, and the malefactors;  
one on the right hand, and the other on the left. Then said 34  
Jesus, Father, forgive them: for they know not what they do.  
And they parted his raiment, and cast lots. 'And the people 35  
stood beholding. And the rulers also with them derided *him*,  
saying, He saved others; let him save himself, if he be Christ,  
the chosen of God. And the soldiers also mocked him, coming 36  
to him, and offering him vinegar, 'and saying, If thou be the 37  
King of the Jews, save thyself. And a superscription also was 38  
written over him, in letters of Greek, and Latin, and Hebrew.  
'THIS IS THE KING OF THE JEWS.'

AND one of the malefactors, which were hanged, railed on 39  
him, saying, If thou be Christ, save thyself and us. But the 40  
other answering, rebuked him, saying, Dost not thou fear God,  
seeing thou art in the same condemnation? And we indeed 41  
justly; for we receive the due reward of our deeds: but this  
man hath done nothing amiss. And he said unto Jesus, Lord, 42  
remember me when thou comest into thy kingdom. And Jesus 43  
said unto him, Verily, I say unto thee, To-day shalt thou be with  
me in paradise.

AND it was about the sixth hour, and there was a darkness 44  
over all the earth until the ninth hour. And the sun was dark- 45  
ened, and the vail of the temple was rent in the midst. And 46  
when Jesus had cried with a loud voice, he said, Father, into  
thy hands I commend my spirit: and having said thus, he gave  
up the ghost.

Now, when the centurion saw what was done, he glorified 47  
God, saying, Certainly this was a righteous man. And all the 48  
people that came together to that sight, beholding the things  
which were done, smote their breasts and returned. And all his 49  
acquaintance, and the women that followed him from Galilee,  
stood afar off, beholding these things.

AND behold, *there was* a man named Joseph, a counsellor: 50  
*and he was* a good man, and a just; ' (the same had not consented 51  
to the counsel and deed of them:) *he was* of Arimathea, a city  
of the Jews; who also himself waited for the kingdom of God.  
This *man* went unto Pilate, and begged the body of Jesus. 52  
And he took it down, and wrapped it in linen, and laid it in a 53  
sepulchre that was hewn in stone, wherein never man before  
was laid. And that day was the preparation, and the sabbath 54  
drew on.

AND the women also, which came with him from Galilee, 55  
followed after, and beheld the sepulchre, and how his body was  
laid. And they returned, and prepared spices and ointments; 56  
and rested the sabbath-day, according to the commandment.

Now upon the first *day* of the week, very early in the morn-24  
ing, they came unto the sepulchre, bringing the spices which  
they had prepared, and certain *others* with them. And they 2  
found the stone rolled away from the sepulchre. And they en- 3

tered in, and found not the body of the Lord Jesus. And it came 4  
to pass, as they were much perplexed thereabout, behold, two  
men stood by them in shining garments. And as they were 5  
afraid, and bowed down *their* faces to the earth, they said unto  
them, Why seek ye the living among the dead? He is not here, 6  
but is risen. Remember how he spake unto you when he was  
yet in Galilee, 'saying, The Son of man must be delivered into 7  
the hands of sinful men, and be crucified, and the third day rise  
again. 'And they remembered his words, 'and returned from 8,9  
the sepulchre, and told all these things unto the eleven, and to  
all the rest. It was Mary Magdalene, and Joanna, and Mary 10  
*the mother* of James, and other *women that were* with them, which  
told these things unto the Apostles. And their words seemed 11  
to them as idle tales, and they believed them not. Then arose 12  
Peter, and ran unto the sepulchre, and stooping down, he beheld  
the linen clothes laid by themselves, and departed, wondering in  
himself at that which was come to pass.

AND behold, two of them went that same day to a village 13  
called Emmaus, which was from Jerusalem *about* threescore  
furlongs. And they talked together of all these things which 14  
had happened. And it came to pass, that while they communed 15  
*together*, and reasoned, Jesus himself drew near, and went with  
them. But their eyes were holden, that they should not know 16  
him. And he said unto them, What manner of communications 17  
*are* these that ye have one to another, as ye walk, and are sad?  
And the one of them, whose name was Cleopas, answering, said 18  
unto him, Art thou only a stranger in Jerusalem, and hast not  
known the things which are come to pass there in these days?  
'And he said unto them, What things? And they said unto him, 19  
Concerning Jesus of Nazareth, which was a prophet mighty in  
deed and word before God, and all the people: and how the 20  
chief priests and our rulers delivered him to be condemned to  
death, and have crucified him. But we trusted that it had been 21  
he which should have redeemed Israel: and besides all this, to-  
day is the third day since these things were done. Yea, and 22  
certain women also of our company made us astonished, which  
were early at the sepulchre. And when they found not his body, 23  
they came, saying, That they had also seen a vision of angels,  
which said that he was alive. And certain of them which were 24  
with us, went to the sepulchre, and found *it* even so as the  
women had said: but him they saw not. Then he said unto 25  
them, O fools, and slow of heart to believe all that the prophets  
have spoken! Ought not Christ to have suffered these things, and 26  
to enter into his glory? And beginning at Moses, and all the 27  
prophets, he expounded unto them in all the scriptures the things  
concerning himself. And they drew nigh unto the village 28  
whither they went: and he made as though he would have  
gone further. But they constrained him, saying, Abide with us: 29  
for it is toward evening, and the day is far spent. And he went  
in to tarry with them. And it came to pass, as he sat at meat 30  
with them, he took bread, and blessed *it*, and brake, and gave to

them. And their eyes were opened, and they knew him: and 31  
he vanished out of their sight. And they said one to another, 32  
Did not our heart burn within us, while he talked with us by the  
way, and while he opened to us the scriptures?

And they rose up the same hour, and returned to Jerusalem, 33  
and found the eleven gathered together, and them that were  
with them, 'saying, The Lord is risen indeed, and hath appeared 34  
to Simon. And they told what things *were done* in the way, and 35  
how he was known of them in breaking of bread.

AND as they thus spake, Jesus himself stood in the midst of 36  
them, and saith unto them, Peace *be* unto you. But they were 37  
terrified and affrighted, and supposed that they had seen a spirit.  
And he said unto them, Why are ye troubled? and why do 38  
thoughts arise in your hearts? Behold my hands and my feet, 39  
that it is I myself: handle me, and see; for a spirit hath not flesh  
and bones, as ye see me have. And when he had thus spoken, 40  
he showed them *his* hands, and *his* feet. And while they yet 41  
believed not for joy, and wondered, he said unto them, Have ye  
here any meat? And they gave him a piece of a broiled fish, 42  
and of a honeycomb. And he took *it*, and did eat before them. 43  
And he said unto them, These *are* the words which I spake unto 44  
you, while I was yet with you, that all things must be fulfilled,  
which were written in the law of Moses, and *in* the Prophets,  
and *in* the Psalms, concerning me. Then opened he their un- 45  
derstanding, that they might understand the scriptures, 'and 46  
said unto them, Thus it is written, and thus it behoved Christ to  
suffer, and to rise from the dead the third day, 'and that repent- 47  
ance and remission of sins should be preached in his name among  
all nations, beginning at Jerusalem. And ye are witnesses of 48  
these things. And, behold, I send the promise of my Father 49  
upon you: but tarry ye in the city of Jerusalem, until ye be en-  
dued with power from on high.

AND he led them out as far as to Bethany, and he lifted up his 50  
hands, and blessed them. And it came to pass, while he blessed 51  
them, he was parted from them, and carried up into heaven.  
And they worshipped him, and returned to Jerusalem with great 52  
joy; and were continually in the temple, praising and blessing 53  
God. Amen.

## THE GOSPEL ACCORDING TO JOHN.

**IN** the beginning was the WORD, and the WORD was with **1**  
God, and the WORD was God. The same was in the beginning **2**  
with God. All things were made by him; and without him **3**  
was not any thing made that was made. In him was LIFE; and **4**  
THE LIFE was the light of men. And the light shineth in dark- **5**  
ness; and the darkness comprehended it not.

THERE was a man sent from God, whose name was John. **6**  
The same came for a witness, to bear witness of the Light, that **7**  
all men through him might believe. He was not that Light, but **8**  
was sent to bear witness of that Light.

That was the true Light, which lighteth every man that com- **9**  
eth into the world. He was in the world, and the world was **10**  
made by him, and the world knew him not. He came unto his **11**  
own, and his own received him not. But as many as received **12**  
him, to them gave he power to become the sons of God, even to **13**  
them that believe on his name: which were born, not of blood, **14**  
nor of the will of the flesh, nor of the will of man, but of God.  
And the Word was made flesh, and dwelt among us, (and we be- **15**  
held his glory, the glory as of the only begotten of the Father,) **16**  
full of grace and truth. John bare witness of him, and cried, **17**  
saying, 'This was he of whom I spake, He that cometh after me  
is preferred before me; for he was before me. And of his full- **18**  
ness have all we received, and grace for grace. For the law **19**  
was given by Moses, but grace and truth came by Jesus Christ.  
No man hath seen God at any time; the only begotten Son, **20**  
which is in the bosom of the Father, he hath declared him. **21**

**AND** this is the record of John, when the Jews sent priests **22**  
and Levites from Jerusalem, to ask him, Who art thou? And he **23**  
confessed, and denied not; but confessed, I am not the Christ.  
'And they asked him, What then? Art thou Elias? And he saith, **24**  
I am not. Art thou that prophet? And he answered, No. 'Then **25**  
said they unto him, Who art thou? that we may give an answer  
to them that sent us. What sayest thou of thyself? 'He said, I am **26**

The voice of one crying in the wilderness,  
Make straight the way of the LORD,

as said the prophet Esaias. And they which were sent were of **27**  
the Pharisees. And they asked him, and said unto him, Why **28**  
baptizest thou then, if thou be not that Christ, nor Elias, neither  
that prophet? John answered them, saying, I baptize with water: **29**  
but there standeth one among you, whom ye know not: he it is, **30**  
who, coming after me, is preferred before me, whose shoe's  
latchet I am not worthy to unloose. These things were done in **31**  
Bethabara beyond Jordan, where John was baptizing. The next **32**  
day John seeth Jesus coming unto him, and saith, Behold the **33**

Lamb of God, which taketh away the sin of the world! This is 30  
 he of whom I said, After me cometh a man which is preferred  
 before me; for he was before me. And I knew him not: but 31  
 that he should be made manifest to Israel, therefore am I come  
 baptizing with water. And John bare record, saying, I saw the 32  
 Spirit descending from heaven like a dove, and it abode upon  
 him. And I knew him not: but he that sent me to baptize with 33  
 water, the same said unto me, Upon whom thou shalt see the  
 Spirit descending and remaining on him, the same is he which  
 baptizeth with the Holy Ghost. And I saw and bare record, 34  
 that this is the Son of God.

AGAIN the next day after, John stood, and two of his disciples; 35  
 and looking upon Jesus as he walked, he saith, Behold the Lamb 36  
 of God! And the two disciples heard him speak, and they fol- 37  
 lowed Jesus. Then Jesus turned, and saw them following, and 38  
 saith unto them, What seek ye? They said unto him, Rabbi,  
 (which is to say, being interpreted, Master,) where dwellest thou? 39  
 'He saith unto them, Come and see. They came and saw where  
 he dwelt, and abode with him that day: for it was about the 40  
 tenth hour. One of the two which heard John *speak*, and fol- 41  
 lowed him, was Andrew, Simon Peter's brother. He first findeth 42  
 his own brother Simon, and saith unto him, We have found the  
 Messias, (which is, being interpreted, the Christ.) And he brought 43  
 him to Jesus. And when Jesus beheld him, he said, Thou art  
 Simon the son of Jona: thou shalt be called Cephas, (which is,  
 by interpretation, a stone.) The day following Jesus would go 44  
 forth into Galilee, and findeth Philip, and saith unto him, Follow 45  
 me. Now Philip was of Bethsaida, the city of Andrew and  
 Peter. Philip findeth Nathanael, and saith unto him, We have 46  
 found him of whom Moses in the law, and the prophets, did  
 write, Jesus of Nazareth, the son of Joseph. And Nathanael 47  
 said unto him, Can there any good thing come out of Nazareth?  
 Philip saith unto him, Come and see. Jesus saw Nathanael 48  
 coming to him, and saith of him, Behold an Israelite indeed, in  
 whom is no guile! Nathanael saith unto him, Whence knowest 49  
 thou me? Jesus answered and said unto him, Before that Philip  
 called thee, when thou wast under the fig-tree, I saw thee. Na- 50  
 thanael answered and saith unto him, Rabbi, thou art the Son of  
 God; thou art the King of Israel. Jesus answered and said unto 51  
 him, Because I said unto thee, I saw thee under the fig-tree,  
 believest thou? thou shalt see greater things than these. And  
 he saith unto him, Verily, verily, I say unto you, Hereafter ye  
 shall see heaven open, and the angels of God ascending and  
 descending upon the Son of man.

AND the third day there was a marriage in Cana of Galilee; 2  
 and the mother of Jesus was there. And both Jesus was called, 2  
 and his disciples, to the marriage. And when they wanted wine, 3  
 the mother of Jesus saith unto him, They have no wine. Jesus 4  
 saith unto her, Woman, what have I to do with thee? mine hour  
 is not yet come. His mother saith unto the servants, Whatsoever 5  
 he saith unto you, do *it*. And there were set there six water- 6



pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, 7  
 Fill the water-pots with water. And they filled them up to the 8  
 brim. And he saith unto them, Draw out now, and bear unto 9  
 the governor of the feast. And they bare it. 'When the ruler  
 of the feast had tasted the water that it was made wine, and  
 knew not whence it was, (but the servants which drew the  
 water knew,) the governor of the feast called the bridegroom,  
 'and saith unto him, Every man at the beginning doth set forth 10  
 good wine: and when men have well drunk, then that which  
 is worse: *but* thou hast kept the good wine until now. This 11  
 beginning of miracles did Jesus in Cana of Galilee, and manifested  
 forth his glory; and his disciples believed on him.

AFTER this he went down to Capernaum, he, and his mother, 12  
 and his brethren, and his disciples; and they continued there  
 not many days.

AND the Jews' passover was at hand; and Jesus went up to 13  
 Jerusalem, 'and found in the temple those that sold oxen, and 14  
 sheep, and doves, and the changers of money, sitting: and when 15  
 he had made a scourge of small cords, he drove them all out of  
 the temple, and the sheep, and the oxen; and poured out the  
 changers' money, and overthrew the tables; and said unto them 16  
 that sold doves, Take these things hence: make not my Father's  
 house a house of merchandise. And his disciples remembered 17  
 that it was written,

The zeal of thine house hath eaten me up.

Then answered the Jews, and said unto him, What sign showest 18  
 thou unto us, seeing that thou doest these things? Jesus answered 19  
 and said unto them, Destroy this temple, and in three days I  
 will raise it up. Then said the Jews, Forty and six years was 20  
 this temple in building, and wilt thou rear it up in three days?  
 'But he spake of the temple of his body. 'When therefore he 21  
 was risen from the dead, his disciples remembered that he had  
 said this unto them: and they believed the scripture, and the  
 word which Jesus had said.

Now, when he was in Jerusalem at the passover, in the feast- 23  
*day*, many believed in his name, when they saw the miracles  
 which he did. But Jesus did not commit himself unto them, 24  
 because he knew all *men*, 'and needed not that any should tes- 25  
 tify of man: for he knew what was in man.

THERE was a man of the Pharisees named Nicodemus, a ruler 3  
 of the Jews: the same came to Jesus by night, and said unto 2  
 him, Rabbi, we know that thou art a teacher come from God:  
 for no man can do these miracles that thou doest, except God be  
 with him. Jesus answered and said unto him, Verily, verily, I 3  
 say unto thee, Except a man be born again, he cannot see the  
 kingdom of God. Nicodemus saith unto him, How can a man 4  
 be born when he is old? can he enter the second time into his  
 mother's womb, and be born? Jesus answered, Verily, verily, I 5  
 say unto thee, Except a man be born of water, and of the spirit,  
 he cannot enter into the kingdom of God. That which is born 6

of the flesh is flesh; and that which is born of the Spirit is spirit. 'Marvel not that I said unto thee, Ye must be born again. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world, to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

AFTER these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Ænon, near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison.

THEN there arose a question between *some* of John's disciples and the Jews, about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him. He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I *must* decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony, hath set to his seal that God is true. For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure *unto him*. The Father loveth

the Son, and hath given all things into his hand. He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him. 36

**WHEN** therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judea, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? (for the Jews have no dealings with the Samaritans.) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof, himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, That in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship, for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him, must worship him in spirit and in truth. The woman saith unto him, I know that Messias cometh, (which is called Christ;) when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he. And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest

thou with her? The woman then left her water-pot, and went 28  
her way into the city, and saith to the men, Come, see a man 29  
which told me all things that ever I did: is not this the Christ?  
Then they went out of the city, and came unto him. 30

In the mean while his disciples prayed him, saying, Master, 31  
eat. But he said unto them, I have meat to eat that ye know 32  
not of. Therefore said his disciples one to another, Hath any 33  
man brought him *ought* to eat? Jesus saith unto them, My meat 34  
is to do the will of him that sent me, and to finish his work. Say 35  
not ye, There are yet four months, and *then* cometh harvest?  
behold, I say unto you, Lift up your eyes, and look on the fields;  
for they are white already to harvest. And he that reapeth re- 36  
ceiveth wages, and gathereth fruit unto life eternal: that both  
he that soweth, and he that reapeth, may rejoice together. And 37  
herein is that saying true, 'One soweth, and another reapeth.'  
I sent you to reap that whereon ye bestowed no labor: other 38  
men labored, and ye are entered into their labors.

AND many of the Samaritans of that city believed on him for 39  
the saying of the woman, which testified, He told me all that  
ever I did. So when the Samaritans were come unto him, they 40  
besought him that he would tarry with them: and he abode  
there two days. And many more believed, because of his own 41  
word; and said unto the woman, Now we believe, not because 42  
of thy saying: for we have heard *him* ourselves, and know that  
this is indeed the Christ, the Saviour of the world.

NOW, after two days he departed thence, and went into 43  
Galilee. For Jesus himself testified, that a prophet hath no 44  
honor in his own country. Then when he was come into Gali- 45  
lee, the Galileans received him, having seen all the things that  
he did at Jerusalem at the feast: for they also went unto the  
feast. So Jesus came again into Cana of Galilee, where he 46  
made the water wine. And there was a certain nobleman, whose  
son was sick at Capernaum. When he heard that Jesus was 47  
come out of Judea into Galilee, he went unto him; and besought  
him that he would come down and heal his son: for he was at  
the point of death. Then said Jesus unto him, Except ye see 48  
signs and wonders, ye will not believe. The nobleman saith 49  
unto him, Sir, come down ere my child die. Jesus saith unto 50  
him, Go thy way; thy son liveth. And the man believed the  
word that Jesus had spoken unto him, and he went his way.  
And as he was now going down, his servants met him, and told 51  
*him*, saying, Thy son liveth. Then inquired he of them the hour 52  
when he began to amend. And they said unto him, Yesterday  
at the seventh hour the fever left him. So the father knew 53  
that *it was* at the same hour, in the which Jesus said unto him,  
Thy son liveth: and himself believed, and his whole house.  
This is again the second miracle *that* Jesus did, when he was 54  
come out of Judea into Galilee.

AFTER this there was a feast of the Jews: and Jesus went 5  
up to Jerusalem. Now there is at Jerusalem, by the sheep- 2  
market, a pool, which is called in the Hebrew tongue, Bethesda,

having five porches. In these lay a great multitude of impotent 3  
 folk, of blind, halt, withered, waiting for the moving of the 4  
 water. For an angel went down at a certain season into the 5  
 pool, and troubled the water: whosoever then first after the 6  
 troubling of the water stepped in, was made whole of whatso- 7  
 ever disease he had. And a certain man was there, which had 8  
 an infirmity thirty and eight years. When Jesus saw him lie, 9  
 and knew that he had been now a long time *in that case*, he 10  
 saith unto him, Wilt thou be made whole? The impotent man 11  
 answered him, Sir, I have no man, when the water is troubled, 12  
 to put me into the pool; but while I am coming, another step- 13  
 peth down before me. Jesus saith unto him, Rise, take up thy 14  
 bed, and walk. And immediately the man was made whole, 15  
 and took up his bed, and walked: and on the same day was the 16  
 sabbath. The Jews therefore said unto him that was cured, It 17  
 is the sabbath-day; it is not lawful for thee to carry *thy* bed. 18  
 He answered them, He that made me whole, the same said 19  
 unto me, Take up thy bed, and walk. Then asked they him, 20  
 What man is that which said unto thee, Take up thy bed, and 21  
 walk? And he that was healed wist not who it was: for Jesus 22  
 had conveyed himself away, a multitude being in *that* place. 23  
 Afterward Jesus findeth him in the temple, and said unto him, 24  
 Behold, thou art made whole: sin no more, lest a worse thing 25  
 come unto thee. The man departed, and told the Jews that it 26  
 was Jesus which had made him whole. 27

AND therefore did the Jews persecute Jesus, and sought to slay 16  
 him, because he had done these things on the sabbath-day. But 17  
 Jesus answered them, My Father worketh hitherto, and I work. 18  
 Therefore the Jews sought the more to kill him, because he not 19  
 only had broken the sabbath, but said also, That God was his 20  
 Father, making himself equal with God. Then answered Jesus, 21  
 and said unto them, Verily, verily, I say unto you, The Son can 22  
 do nothing of himself, but what he seeth the Father do: for 23  
 what things soever he doeth, these also doeth the Son likewise. 24  
 For the Father loveth the Son, and sheweth him all things that 25  
 himself doeth: and he will show him greater works than these, 26  
 that ye may marvel. For as the Father raiseth up the dead, 27  
 and quickeneth *them*; even so the Son quickeneth whom he 28  
 will. For the Father judgeth no man; but hath committed all 29  
 judgment unto the Son: that all *men* should honor the Son, even 30  
 as they honor the Father. He that honoreth not the Son, hon- 31  
 oreth not the Father which hath sent him. Verily, verily, I say 32  
 unto you, He that heareth my word, and believeth on him that 33  
 sent me, hath everlasting life, and shall not come into condem- 34  
 nation; but is passed from death unto life. Verily, verily, I say 35  
 unto you, The hour is coming, and now is, when the dead shall 36  
 hear the voice of the Son of God: and they that hear shall live. 37  
 For as the Father hath life in himself, so hath he given to the 38  
 Son to have life in himself; and hath given him authority to 39  
 execute judgment also, because he is the Son of man. Marvel 40  
 not at this: for the hour is coming, in the which all that are 41



in the graves shall hear his voice, 'and shall come forth; they 29  
that have done good, unto the resurrection of life; and they that  
have done evil, unto the resurrection of damnation. I can of 30  
mine own self do nothing: as I hear, I judge: and my judgment  
is just; because I seek not mine own will, but the will of the  
Father which hath sent me. If I bear witness of myself, my 31  
witness is not true. There is another that beareth witness of 32  
me, and I know that the witness which he witnesseth of me is  
true. Ye sent unto John, and he bare witness unto the truth. 33  
But I receive not testimony from man: but these things I say, 34  
that ye might be saved. He was a burning and a shining light: 35  
and ye were willing for a season to rejoice in his light. But I 36  
have greater witness than *that* of John: for the works which the  
Father hath given me to finish, the same works that I do, bear  
witness of me, that the Father hath sent me. And the Father 37  
himself, which hath sent me, hath borne witness of me. Ye  
have neither heard his voice at any time, nor seen his shape.  
And ye have not his word abiding in you: for whom he hath 38  
sent, him ye believe not. Search the scriptures; for in them ye 39  
think ye have eternal life: and they are they which testify of  
me. 'And ye will not come to me, that ye might have life. 'I 40  
receive not honor from men. But I know you, that ye have not 42  
the love of God in you. I am come in my Father's name, and 43  
ye receive me not: if another shall come in his own name, him  
ye will receive. How can ye believe, which receive honor one 44  
of another, and seek not the honor that *cometh* from God only?  
Do not think that I will accuse you to the Father: there is *one* 45  
that accuseth you, *even* Moses, in whom ye trust. For had ye 46  
believed Moses, ye would have believed me: for he wrote of  
me. But if ye believe not his writings, how shall ye believe 47  
my words?

**AFTER** these things Jesus went over the sea of Galilee, 6  
which is *the sea* of Tiberias. And a great multitude followed 2  
him, because they saw his miracles which he did on them that  
were diseased. And Jesus went up into a mountain, and there 3  
he sat with his disciples. And the passover, a feast of the Jews, 4  
was nigh.

**WHEN** Jesus then lifted up *his* eyes, and saw a great company 5  
come unto him, he saith unto Philip, Whence shall we buy  
bread that these may eat? (And this he said to prove him: for 6  
he himself knew what he would do.) Philip answered him, 7  
'Two hundred pennyworth of bread is not sufficient for them,  
that every one of them may take a little. One of his disciples, 8  
Andrew, Simon Peter's brother, saith unto him, There is a lad 9  
here, which hath five barley-loaves, and two small fishes: but  
what are they among so many? And Jesus said, Make the men 10  
sit down. (Now there was much grass in the place.) So the  
men sat down, in number about five thousand. And Jesus took 11  
the loaves; and when he had given thanks, he distributed to  
the disciples, and the disciples to them that were set down; and  
likewise of the fishes, as much as they would. When they were 12

filled, he said to his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. 13

THEN those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. And when even was *now* come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about five-and-twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 'But he saith unto them, It is I, be not afraid. 'Then they willingly received him into the ship: and immediately the ship was at the land whither they went. 14 15 16 17 18 19 20

THE day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone:—howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks: when the people therefore saw that Jesus was not there, neither his disciples,—they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, 22 23 24 25 26 27 28 29 30 31

He gave them bread from heaven to eat.

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me, shall come to 32 33 34 35 36 37

me; and him that cometh to me, I will in no wise cast out. For 38  
I came down from heaven, not to do mine own will, but the  
will of him that sent me. And this is the Father's will which 39  
hath sent me, that of all which he hath given me, I should lose  
nothing, but should raise it up again at the last day. And this is 40  
the will of him that sent me, that every one which seeth the  
Son, and believeth on him, may have everlasting life: and I  
will raise him up at the last day.

The Jews then murmured at him, because he said, I am the 41  
bread which came down from heaven. And they said, Is not 42  
this Jesus, the son of Joseph, whose father and mother we know?  
how is it then that he saith, I came down from heaven? Jesus 43  
therefore answered and said unto them, Murmur not among  
yourselves. No man can come to me, except the Father which 44  
hath sent me draw him: and I will raise him up at the last day.  
It is written in the prophets, 45

And they shall be all taught of God.

Every man therefore that hath heard, and hath learned of the  
Father, cometh unto me. Not that any man hath seen the Father, 46  
save he which is of God, he hath seen the Father. Verily, verily, 47  
I say unto you, He that believeth on me hath everlasting life.  
'I am that bread of life. 'Your fathers did eat manna in the 48  
wilderness, and are dead. This is the bread which cometh down 50  
from heaven, that a man may eat thereof, and not die. I am 51  
the living bread which came down from heaven: if any man  
eat of this bread, he shall live for ever: and the bread that I  
will give is my flesh, which I will give for the life of the world.

The Jews therefore strove among themselves, saying, How 52  
can this man give us *his* flesh to eat? Then Jesus said unto 53  
them, Verily, verily, I say unto you, Except ye eat the flesh of  
the Son of man, and drink his blood, ye have no life in you.  
Whoso eateth my flesh, and drinketh my blood, hath eternal 54  
life; and I will raise him up at the last day. For my flesh is 55  
meat indeed, and my blood is drink indeed. He that eateth 56  
my flesh, and drinketh my blood, dwelleth in me, and I in him.  
As the living Father hath sent me, and I live by the Father: so 57  
he that eateth me, even he shall live by me. This is that bread 58  
which came down from heaven; not as your fathers did eat  
manna, and are dead: he that eateth of this bread shall live for  
ever.

THESE things said he in the synagogue, as he taught in Caper- 59  
naum.

MANY therefore of his disciples, when they had heard *this*, 60  
said, This is a hard saying; who can hear it? When Jesus knew 61  
in himself that his disciples murmured at it, he said unto them,  
Doth this offend you? *What* and if ye shall see the Son of man 62  
ascend up where he was before? It is the Spirit that quickeneth; 63  
the flesh profiteth nothing: the words that I speak unto you,  
*they* are spirit, and *they* are life. But there are some of you that 64  
believe not. For Jesus knew from the beginning who they were  
that believed not, and who should betray him. And he said, 65

Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

From that *time* many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe, and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon: for he it was that should betray him, being one of the twelve.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

NOW the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. (For neither did his brethren believe in him.) Then Jesus said unto them, My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode still in Galilee. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

THEN the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit, no man spake openly of him, for fear of the Jews.

Now, about the midst of the feast, Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumcise a man. If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day? Judge not according to the appearance, but judge righteous judgment.



Then said some of them of Jerusalem, Is not this he whom 25  
they seek to kill? But lo, he speaketh boldly, and they say no- 26  
thing unto him. Do the rulers know indeed that this is the very  
Christ? Howbeit, we know this man, whence he is: but when 27  
Christ cometh, no man knoweth whence he is.

Then cried Jesus in the temple, as he taught, saying, Ye both 28  
know me, and ye know whence I am: and I am not come of  
myself, but he that sent me is true, whom ye know not. But I 29  
know him; for I am from him, and he hath sent me. Then they 30  
sought to take him: but no man laid hands on him, because his  
hour was not yet come. And many of the people believed on 31  
him, and said, When Christ cometh, will he do more miracles  
than these which this *man* hath done? The Pharisees heard that 32  
the people murmured such things concerning him: and the  
Pharisees and the chief priests sent officers to take him. Then 33  
said Jesus unto them, Yet a little while am I with you, and *then*  
I go unto him that sent me. Ye shall seek me, and shall not 34  
find *me*: and where I am, *thither* ye cannot come. Then said 35  
the Jews among themselves, Whither will he go, that we shall  
not find him? will he go unto the dispersed among the Gentiles,  
and teach the Gentiles? What *manner of* saying is this that he 36  
said, Ye shall seek me, and shall not find *me*: and where I am,  
*thither* ye cannot come?

In the last day, that great *day* of the feast, Jesus stood and 37  
cried, saying, If any man thirst, let him come unto me, and drink.  
He that believeth on me, as the scripture hath said, out of his 38  
belly shall flow rivers of living water. (But this spake he of 39  
the Spirit, which they that believe on him should receive; for  
the Holy Ghost was not yet *given*, because that Jesus was not  
yet glorified.) Many of the people therefore, when they heard 40  
this saying, said, Of a truth this is the Prophet. Others said, 41  
This is the Christ. But some said, Shall Christ come out of  
Galilee? Hath not the scripture said, That Christ cometh of the 42  
seed of David, and out of the town of Bethlehem, where David  
was? So there was a division among the people, because of him. 43  
And some of them would have taken him; but no man laid 44  
hands on him. Then came the officers to the chief priests and 45  
Pharisees; and they said unto them, Why have ye not brought  
him? The officers answered, Never man spake like this man. 46  
Then answered them the Pharisees, Are ye also deceived? 47  
Have any of the rulers, or of the Pharisees, believed on him? 48  
'But this people who knoweth not the law are cursed.' Nico- 49  
demus saith unto them, (he that came to Jesus by night, being  
one of them,) Doth our law judge *any* man, before it hear him, 51  
and know what he doeth? They answered and said unto him, 52  
Art thou also of Galilee? Search and look: for out of Galilee  
ariseth no prophet. And every man went unto his own house. 53  
Jesus went unto the mount of Olives. 8

AND early in the morning he came again into the temple, and 2  
all the people came unto him; and he sat down and taught them.  
And the scribes and Pharisees brought unto him a woman taken 3



in adultery; and when they had set her in the midst, 'they say 4  
unto him, Master, this woman was taken in adultery, in the very 5  
act. Now Moses in the law commanded us, that such should 6  
be stoned: but what sayest thou? 'This they said, tempting him, 7  
that they might have to accuse him. But Jesus stooped down, 8  
and with *his* finger wrote on the ground, *as though he heard them* 9  
*not*. So when they continued asking him, he lifted up himself, 10  
and said unto them, He that is without sin among you, let him 11  
first cast a stone at her. And again he stooped down, and wrote 12  
on the ground. And they which heard *it*, being convicted by 13  
*their own* conscience, went out one by one, beginning at the 14  
eldest, *even* unto the last: and Jesus was left alone, and the 15  
woman standing in the midst. When Jesus had lifted up him- 16  
self, and saw none but the woman, he said unto her, Woman, 17  
where are those thine accusers? hath no man condemned thee? 18  
'She said, No man, Lord. And Jesus said unto her, Neither do 19  
I condemn thee: go, and sin no more. 20

'THEN spake Jesus again unto them, saying, I am the light 21  
of the world: he that followeth me shall not walk in darkness, 22  
but shall have the light of life. The Pharisees therefore said 23  
unto him, Thou bearest record of thyself; thy record is not true. 24  
Jesus answered and said unto them, Though I bear record of 25  
myself, *yet* my record is true: for I know whence I came, and 26  
whither I go: but ye cannot tell whence I come, and whither I 27  
go. 'Ye judge after the flesh, I judge no man. 'And yet if I 28  
judge, my judgment is true: for I am not alone, but I and the 29  
Father that sent me. It is also written in your law, "that the 30  
testimony of two men is true." I am one that bear 31  
witness of myself; and the Father that sent me, beareth witness 32  
of me. 'Then said they unto him, Where is thy Father? Jesus 33  
answered, Ye neither know me, nor my Father: if ye had 34  
known me, ye should have known my Father also. 35

These words spake Jesus in the treasury, as he taught in the 36  
temple: and no man laid hands on him, for his hour was not 37  
yet come. 38

Then said Jesus again unto them, I go my way, and ye shall 39  
seek me, and shall die in your sins: whither I go, ye cannot 40  
come. Then said the Jews, Will he kill himself? because he 41  
saith, Whither I go, ye cannot come. And he said unto them, 42  
Ye are from beneath; I am from above: ye are of this world; 43  
I am not of this world. I said therefore unto you, that ye shall 44  
die in your sins: for if ye believe not that I am *he*, ye shall die 45  
in your sins. 'Then said they unto him, Who art thou? And 46  
Jesus saith unto them, *Even the same* that I said unto you from 47  
the beginning. I have many things to say, and to judge of you: 48  
but he that sent me, is true; and I speak to the world those 49  
things which I have heard of him. They understood not that 50  
he spake to them of the Father. Then said Jesus unto them, 51  
When ye have lifted up the Son of man, then shall ye know 52  
that I am *he*, and *that* I do nothing of myself; but as my Father 53  
hath taught me, I speak these things. And he that sent me is 54

with me: the Father hath not left me alone; for I do always those things that please him.

'As he spake these words, many believed on him. 'Then said 30  
Jesus to those Jews which believed on him, If ye continue in  
my word, *then* are ye my disciples indeed; and ye shall know 32  
the truth, and the truth shall make you free. They answered 33  
him, We be Abraham's seed, and were never in bondage to any  
man: how sayest thou, ye shall be made free? Jesus answered 34  
them, Verily, verily, I say unto you, Whosoever committeth sin,  
is the servant of sin. And the servant abideth not in the house 35  
for ever, *but* the Son abideth ever. If the Son therefore shall 36  
make you free, ye shall be free indeed. I know that ye are 37  
Abraham's seed; but ye seek to kill me, because my word hath  
no place in you. I speak that which I have seen with my 38  
Father: and ye do that which ye have seen with your father.  
They answered and said unto him, Abraham is our father. 39  
Jesus saith unto them, If ye were Abraham's children, ye would  
do the works of Abraham. But now ye seek to kill me, a man 40  
that hath told you the truth, which I have heard of God: this  
did not Abraham. 'Ye do the deeds of your father. Then said 41  
they unto him, We be not born of fornication; we have one  
Father, *even* God. Jesus said unto them, If God were your 42  
Father, ye would love me; for I proceeded forth and came from  
God; neither came I of myself, but he sent me. Why do ye 43  
not understand my speech? *even* because ye cannot hear my  
word. Ye are of *your* father the Devil, and the lusts of your 44  
father ye will do: he was a murderer from the beginning, and  
abode not in the truth; because there is no truth in him. When  
he speaketh a lie, he speaketh of his own: for he is a liar, and  
the father of it. And because I tell *you* the truth, ye believe 45  
me not. 'Which of you convinceth me of sin? And if I say 46  
the truth, why do ye not believe me? He that is of God, heareth 47  
God's words; ye therefore hear *them* not, because ye are not of  
God. Then answered the Jews, and said unto him, Say we not 48  
well, that thou art a Samaritan, and hast a devil? Jesus an- 49  
swered, I have not a devil; but I honor my Father, and ye do  
dishonor me. And I seek not mine own glory: there is one that 50  
seeketh and judgeth. Verily, verily, I say unto you, If a man 51  
keep my saying, he shall never see death. 'Then said the Jews 52  
unto him, Now we know that thou hast a devil. Abraham is  
dead, and the prophets; and thou sayest, If a man keep my  
saying, he shall never taste of death. Art thou greater than 53  
our father Abraham, which is dead? and the prophets are dead:  
whom makest thou thyself? Jesus answered, If I honor myself, 54  
my honor is nothing: it is my Father that honoreth me, of whom  
ye say, that he is your God. Yet ye have not known him; but 55  
I know him: and if I should say, I know him not, I shall be a  
liar like unto you: but I know him, and keep his saying. Your 56  
father Abraham rejoiced to see my day: and he saw *it*, and was  
glad. Then said the Jews unto him, 'Thou art not yet fifty years 57  
old, and hast thou seen Abraham? Jesus said unto them, Verily, 58

verily, I say unto you, Before Abraham was, I am. Then took 59  
they up stones to cast at him: but Jesus hid himself, and went  
out of the temple, going through the midst of them, and so  
passed by.

AND as *Jesus* passed by, he saw a man which was blind from 9  
*his* birth. And his disciples asked him, saying, Master, who did 2  
sin, this man, or his parents, that he was born blind? *Jesus* an- 3  
swered, Neither hath this man sinned, nor his parents: but that  
the works of God should be made manifest in him. I must 4  
work the works of him that sent me, while it is day: the night  
cometh, when no man can work. As long as I am in the world, 5  
I am the light of the world. When he had thus spoken, he 6  
spat on the ground, and made clay of the spittle, and he anointed  
the eyes of the blind man with the clay, 'and said unto him, Go, 7  
wash in the pool of Siloam, (which is, by interpretation, Sent.)  
He went his way therefore, and washed, and came seeing. 'The 8  
neighbors therefore, and they which before had seen him that  
he was blind, said, Is not this he that sat and begged? Some 9  
said, This is he: others said, He is like him: *but* he said, I am  
*he*. Therefore said they unto him, How were thine eyes opened? 10  
He answered and said, A man that is called *Jesus*, made clay, 11  
and anointed mine eyes, and said unto me, Go to the pool of  
Siloam, and wash: and I went and washed, and I received  
sight. Then said they unto him, Where is he? He said, I 12  
know not.

THEY brought to the Pharisees him that aforetime was blind. 13  
And it was the sabbath-day when *Jesus* made the clay, and 14  
opened his eyes. Then again the Pharisees also asked him how 15  
he had received his sight. He said unto them, He put clay upon  
mine eyes, and I washed, and do see. Therefore said some of 16  
the Pharisees, This man is not of God, because he keepeth not  
the sabbath-day. Others said, How can a man that is a sinner  
do such miracles? And there was a division among them. 'They 17  
say unto the blind man again, What sayest thou of him, that he  
hath opened thine eyes? He said, He is a prophet. 'But the 18  
Jews did not believe concerning him, that he had been blind,  
and received his sight, until they called the parents of him that  
had received his sight. And they asked them, saying, Is this 19  
your son, who ye say was born blind? How then doth he now  
see? His parents answered them and said, We know that this 20  
is our son, and that he was born blind: but by what means he 21  
now seeth, we know not; or who hath opened his eyes, we  
know not: he is of age; ask him: he shall speak for himself.  
These words spake his parents, because they feared the Jews: 22  
for the Jews had agreed already, that if any man did confess  
that he was Christ, he should be put out of the synagogue.  
'Therefore said his parents, He is of age; ask him. 'Then again 23  
called they the man that was blind, and said unto him, Give  
God the praise: we know that this man is a sinner. He an- 25  
swered and said, Whether he be a sinner *or no*, I know not:  
one thing I know, that whereas I was blind, now I see. Then 26

said they to him again, What did he to thee? how opened he  
 thine eyes? He answered them, I have told you already, and ye 27  
 did not hear: wherefore would ye hear *it* again? will ye also  
 be his disciples? Then they reviled him, and said, Thou art his 28  
 disciple; but we are Moses' disciples. We know that God spake 29  
 unto Moses; *as for this fellow*, we know not from whence he  
 is. The man answered and said unto them, Why, herein is a 30  
 marvellous thing, that ye know not from whence he is, and *yet*  
 he hath opened mine eyes. Now we know that God heareth not 31  
 sinners: but if any man be a worshipper of God, and doeth his  
 will, him he heareth. Since the world began, was it not heard 32  
 that any man opened the eyes of one that was born blind. If 33  
 this man were not of God, he could do nothing. They answered 34  
 and said unto him, Thou wast altogether born in sins, and dost  
 thou teach us? And they cast him out.

JESUS heard that they had cast him out: and when he had 35  
 found him, he said unto him, Dost thou believe on the Son of  
 God? He answered and said, Who is he, Lord, that I might be- 36  
 lieve on him? And Jesus said unto him, Thou hast both seen 37  
 him, and it is he that talketh with thee. And he said, Lord, I 38  
 believe. And he worshipped him. And Jesus said, For judg- 39  
 ment I am come into this world; that they which see not might  
 see, and that they which see might be made blind.

AND *some* of the Pharisees which were with him heard these 40  
 words, and said unto him, Are we blind also? Jesus said unto 41  
 them, If ye were blind, ye should have no sin: but now ye say,  
 We see; therefore your sin remaineth. Verily, verily, I say 10  
 unto you, He that entereth not by the door into the sheepfold,  
 but climbeth up some other way, the same is a thief and a rob-  
 ber. But he that entereth in by the door, is the shepherd of the 2  
 sheep. To him the porter openeth; and the sheep hear his 3  
 voice: and he calleth his own sheep by name, and leadeth them  
 out. And when he putteth forth his own sheep, he goeth before 4  
 them, and the sheep follow him: for they know his voice. And 5  
 a stranger will they not follow, but will flee from him: for they  
 know not the voice of strangers. This parable spake Jesus 6  
 unto them: but they understood not what things they were  
 which he spake unto them. Then said Jesus unto them again, 7  
 Verily, verily, I say unto you, I am the door of the sheep. All that 8  
 ever came before me are thieves and robbers: but the sheep did  
 not hear them. I am the door: by me if any man enter in, he 9  
 shall be saved, and shall go in and out, and find pasture. The 10  
 thief cometh not, but for to steal, and to kill, and to destroy: I  
 am come that they might have life, and that they might have *it*  
 more abundantly. I am the good shepherd: the good shepherd 11  
 giveth his life for the sheep. But he that is a hireling, and not  
 the shepherd, whose own the sheep are not, seeth the wolf  
 coming, and leaveth the sheep, and fleeth; and the wolf catcheth  
 them, and scattereth the sheep. The hireling fleeth, because 13  
 he is a hireling, and careth not for the sheep. I am the good 14  
 shepherd, and know my *sheep*, and am known of mine. As the 15



Father knoweth me, even so know I the Father : and I lay down my life for the sheep. And other sheep I have, which are not 16 of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. There- 17 fore doth my Father love me, because I lay down my life, that I might take it again.—No man taketh it from me, but I lay it 18 down of myself. I have power to lay it down, and I have power to take it again.—This commandment have I received of my Father.

THERE was a division therefore again among the Jews for 19 these sayings. And many of them said, He hath a devil, and 20 is mad; why hear ye him? Others said, These are not the words 21 of him that hath a devil. Can a devil open the eyes of the blind?

AND it was at Jerusalem the feast of the dedication, and it 22 was winter. And Jesus walked in the temple in Solomon's porch. 23 Then came the Jews round about him, and said unto him, How 24 long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: 25 the work that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I 26 said unto you. My sheep hear my voice, and I know them, and 27 they follow me: and I give unto them eternal life; and they shall 28 never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me, is greater than all; and no *man* 29 is able to pluck *them* out of my Father's hand. I and *my* Father 30 are one. Then the Jews took up stones again to stone him. 31 Jesus answered them, Many good works have I showed you 32 from my Father; for which of those works do ye stone me? The 33 Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your 34 law,

I said, Ye are gods?

If he called them gods, unto whom the word of God came,— 35 and the scripture cannot be broken,—say ye of him whom the 36 Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the 37 works of my Father, believe me not. But if I do, though ye be- 38 lieve not me, believe the works: that ye may know and believe that the Father *is* in me, and I in him.

THEREFORE they sought again to take him; but he escaped 39 out of their hand, and went away again beyond Jordan, into 40 the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle; 41 but all things that John spake of this man were true. And 42 many believed on him there.

NOW a certain *man* was sick, *named* Lazarus, of Bethany, the 11 town of Mary and her sister Martha. (It was *that* Mary which 2 anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters 3 sent unto him, saying, Lord, behold, he whom thou lovest is sick.



When Jesus heard *that*, he said, This sickness is not unto death, 4  
 but for the glory of God, that the Son of God might be glorified 5  
 thereby. Now Jesus loved Martha, and her sister, and Lazarus. 6  
 When he had heard therefore that he was sick, he abode two 7  
 days still in the same place where he was. 'Then after that saith 8  
 he to *his* disciples, Let us go into Judea again. *His* disciples say 9  
 unto him, Master, the Jews of late sought to stone thee; and 10  
 goest thou thither again? Jesus answered, Are there not twelve 11  
 hours in the day? if any man walk in the day, he stumbleth 12  
 not, because he seeth the light of this world; but if a man walk 13  
 in the night, he stumbleth, because there is no light in him. 14  
 These things said he: and after that he saith unto them, Our 15  
 friend Lazarus sleepeth; but I go, that I may awake him out of 16  
 sleep. Then said his disciples, Lord, if he sleep, he shall do 17  
 well. Howbeit Jesus spake of his death: but they thought 18  
 that he had spoken of taking of rest in sleep. 'Then said Jesus 19  
 unto them plainly, Lazarus is dead; and I am glad for your sakes 20  
 that I was not there, to the intent ye may believe; nevertheless, 21  
 let us go unto him. Then said Thomas, which is called Didy- 22  
 mus, unto his fellow-disciples, Let us also go, that we may die 23  
 with him. 24

'THEN when Jesus came, he found that he had *lain* in the 25  
 grave four days already. (Now Bethany was nigh unto Jerusa- 26  
 lem, about fifteen furlongs off.) And many of the Jews came to 27  
 Martha and Mary, to comfort them concerning their brother. 28  
 Then Martha, as soon as she heard that Jesus was coming, went 29  
 and met him: but Mary sat *still* in the house. Then said Martha 30  
 unto Jesus, Lord, if thou hadst been here, my brother had not 31  
 died. But I know that, even now, whatsoever thou wilt ask of 32  
 God, God will give *it* thee. Jesus saith unto her, 'Thy brother 33  
 shall rise again. Martha saith unto him, I-know that he shall 34  
 rise again in the resurrection at the last day. Jesus said unto 35  
 her, I am the resurrection, and the life: he that believeth in me, 36  
 though he were dead, yet shall he live: and whosoever liveth, 37  
 and believeth in me, shall never die. Believest thou this? 'She 38  
 saith unto him, Yea, Lord: I believe that thou art the Christ, the 39  
 Son of God, which should come into the world. And when she 40  
 had so said, she went her way, and called Mary her sister 41  
 secretly, saying, The Master is come, and calleth for thee. As 42  
 soon as she heard *that*, she arose quickly, and came unto him. 43  
 Now Jesus was not yet come into the town, but was in that 44  
 place where Martha met him. The Jews then which were 45  
 with her in the house, and comforted her, when they saw Mary 46  
 that she rose up hastily and went out, followed her, saying, She 47  
 goeth unto the grave to weep there. Then when Mary was 48  
 come where Jesus was, and saw him, she fell down at his feet, 49  
 saying unto him, Lord, if thou hadst been here, my brother had 50  
 not died. When Jesus therefore saw her weeping, and the 51  
 Jews also weeping which came with her, he groaned in the 52  
 spirit, and was troubled, 'and said, Where have ye laid him? 53  
 They said unto him, Lord, come and see. 'Jesus wept. 'Then 54

said the Jews, Behold how he loved him! And some of them 37  
 said, Could not this man, which opened the eyes of the blind,  
 have caused that even this man should not have died? Jesus 38  
 therefore again groaning in himself, cometh to the grave. It  
 was a cave, and a stone lay upon it. Jesus said, Take ye away 39  
 the stone. Martha, the sister of him that was dead, saith unto  
 him, Lord, by this time he stinketh: for he hath been *dead* four  
 days. Jesus saith unto her, Said I not unto thee, that if thou 40  
 wouldest believe, thou shouldest see the glory of God? Then 41  
 they took away the stone *from the place* where the dead was  
 laid. And Jesus lifted up *his* eyes, and said, 'Father, I thank  
 thee that thou hast heard me: and I knew that thou hearest me 42  
 always: but because of the people which stand by, I said *it*,  
 that they may believe that thou hast sent me.' And when he 43  
 thus had spoken, he cried with a loud voice, Lazarus, come  
 forth! And he that was dead came forth, bound hand and foot 44  
 with grave-clothes: and his face was bound about with a nap-  
 kin. Jesus saith unto them, Loose him, and let him go.

THEN many of the Jews which came to Mary, and had seen 45  
 the things which Jesus did, believed on him. But some of them 46  
 went their ways to the Pharisees, and told them what things  
 Jesus had done.

THEN gathered the chief priests and the Pharisees a council, 47  
 and said, What do we? for this man doeth many miracles. If 48  
 we let him thus alone, all *men* will believe on him: and the  
 Romans shall come, and take away both our place and nation.  
 And one of them, *named* Caiaphas, being the high priest that 49  
 same year, said unto them, Ye know nothing at all, nor consider 50  
 that it is expedient for us, that one man should die for the  
 people, and that the whole nation perish not. (And this spake 51  
 he not of himself: but being high priest that year, he prophesied  
 that Jesus should die for that nation; and not for that nation 52  
 only, but that also he should gather together in one the children  
 of God that were scattered abroad.) Then from that day forth 53  
 they took counsel together to put him to death.

JESUS therefore walked no more openly among the Jews; but 54  
 went thence unto a country near to the wilderness, into a city  
 called Ephraim, and there continued with his disciples. And 55  
 the Jews' passover was nigh at hand: and many went out of the  
 country up to Jerusalem before the passover, to purify them-  
 selves. Then sought they for Jesus, and spake among them- 56  
 selves, as they stood in the temple, What think ye, that he will  
 not come to the feast? Now both the chief priests and the Phari- 57  
 sees had given a commandment, that, if any man knew where  
 he were, he should show *it*, that they might take him.

THEN Jesus, six days before the passover, came to Bethany, 12  
 where Lazarus was which had been dead, whom he raised from  
 the dead. There they made him a supper; and Martha served: 2  
 but Lazarus was one of them that sat at the table with him.  
 Then took Mary a pound of ointment of spikenard, very costly, 3  
 and anointed the feet of Jesus, and wiped his feet with her hair:

and the house was filled with the odor of the ointment. Then 4  
saith one of his disciples, Judas Iscariot, Simon's son, which  
should betray him, Why was not this ointment sold for three 5  
hundred pence, and given to the poor? This he said, not that he 6  
cared for the poor; but because he was a thief, and had the bag,  
and bare what was put therein. Then said Jesus, Let her alone: 7  
against the day of my burying hath she kept this. For the poor 8  
always ye have with you; but me ye have not always.

MUCH people of the Jews therefore knew that he was there: 9  
and they came, not for Jesus' sake only, but that they might see  
Lazarus also, whom he had raised from the dead. But the chief 10  
priests consulted that they might put Lazarus also to death: be- 11  
cause that by reason of him many of the Jews went away, and  
believed on Jesus.

ON the next day, much people that were come to the feast, 12  
when they heard that Jesus was coming to Jerusalem, 'took 13  
branches of palm-trees, and went forth to meet him, and cried,  
'Hosanna! Blessed is the King of Israel that cometh in the  
name of the LORD?' And Jesus, when he had found a young 14  
ass, sat thereon; as it is written,

Fear not, daughter of Sion :  
Behold, thy King cometh,  
Sitting on an ass's colt.

15

These things understood not his disciples at the first: but when 16  
Jesus was glorified, then remembered they that these things were  
written of him, and *that* they had done these things unto him.  
The people therefore that was with him when he called Laza- 17  
rus out of his grave, and raised him from the dead, bare record.  
For this cause the people also met him, for that they heard that 18  
he had done this miracle. The Pharisees therefore said among 19  
themselves, Perceive ye how ye prevail nothing? behold, the  
world is gone after him.

AND there were certain Greeks among them, that came up 20  
to worship at the feast. The same came therefore to Philip, 21  
which was of Bethsaida of Galilee, and desired him, saying, Sir,  
we would see Jesus. Philip cometh and telleth Andrew: and 22  
again, Andrew and Philip tell Jesus. And Jesus answered them, 23  
saying, The hour is come, that the Son of man should be glori-  
fied. Verily, verily, I say unto you, Except a corn of wheat fall 24  
into the ground and die, it abideth alone: but if it die, it bringeth  
forth much fruit. He that loveth his life shall lose it; and he 25  
that hateth his life in this world, shall keep it unto life eternal.  
If any man serve me, let him follow me; and where I am, 26  
there shall also my servant be: if any man serve me, him will  
*my* Father honor. Now is my soul troubled; and what shall I 27  
say? Father, save me from this hour: but for this cause came  
I unto this hour. 'Father, glorify thy name. Then came there 28  
a voice from heaven, *saying*,

'I have both glorified *it*, and will glorify *it* again.'

The people therefore that stood by, and heard *it*, said that it 29  
thundered; others said, An angel spake to him. Jesus answered 30

and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all *men* unto me. (This he said, signifying what death he should die.) The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man? 'Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

BUT though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake,

LORD, who hath believed our report?  
And to whom hath the arm of the LORD been revealed?

Therefore they could not believe, because that Esaias said again,

He hath blinded their eyes,  
And hardened their heart;  
That they should not see with *their* eyes,  
Nor understand with *their* heart,  
And be converted, and I should heal them.

These things said Esaias, when he saw his glory, and spake of him. Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.

JESUS cried, and said, He that believeth on me, believeth not on me, but on him that sent me: and he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that this commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

AND supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him,) Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that, he poureth water into a bason, and began to



wash the disciples' feet, and to wipe *them* with the towel where-  
 with he was girded. Then cometh he to Simon Peter: and 6  
 Peter saith unto him, Lord, dost thou wash my feet? Jesus an- 7  
 swered and said unto him, What I do thou knowest not now;  
 but thou shalt know hereafter. Peter saith unto him, Thou shalt 8  
 never wash my feet. Jesus answered him, If I wash thee not,  
 thou hast no part with me. Simon Peter saith unto him, Lord, 9  
 not my feet only, but also *my* hands and *my* head. Jesus saith 10  
 to him, He that is washed needeth not save to wash *his* feet, but  
 is clean every whit: and ye are clean, but not all. For he knew 11  
 who should betray him: therefore said he, Ye are not all clean.  
 So after he had washed their feet, and had taken his garments, 12  
 and was set down again, he said unto them, Know ye what I  
 have done to you? Ye call me Master, and Lord: and ye say 13  
 well; for *so* I am. If I then, *your* Lord and Master, have 14  
 washed your feet; ye also ought to wash one another's feet. For 15  
 I have given you an example, that ye should do as I have done  
 to you. Verily, verily, I say unto you, The servant is not greater 16  
 than his lord; neither he that is sent greater than he that sent  
 him. 'If ye know these things, happy are ye if ye do them. 'I 17  
 speak not of you all; I know whom I have chosen; but that the  
 scripture may be fulfilled,

He that eateth bread with me,  
 Hath lifted up his heel against me.

Now I tell you before it come, that when it is come to pass, ye 19  
 may believe that I am *he*. Verily, verily, I say unto you, He 20  
 that receiveth whomsoever I send, receiveth me; and he that  
 receiveth me, receiveth him that sent me.

WHEN Jesus had thus said, he was troubled in spirit, and tes- 21  
 tified, and said, Verily, verily, I say unto you, That one of you  
 shall betray me. Then the disciples looked one on another, 22  
 doubting of whom he spake. Now there was leaning on Jesus' 23  
 bosom, one of his disciples, whom Jesus loved. Simon Peter 24  
 therefore beckoned to him, that he should ask who it should be  
 of whom he spake. He then, lying on Jesus' breast, saith unto 25  
 him, Lord, who is it? Jesus answered, He it is to whom I shall 26  
 give a sop, when I have dipped *it*. And when he had dipped  
 the sop, he gave *it* to Judas Iscariot, *the son* of Simon. And 27  
 after the sop Satan entered into him. Then said Jesus unto  
 him, That thou doest, do quickly. Now no man at the table 28  
 knew for what intent he spake this unto him. For some of *them* 29  
 thought, because Judas had the bag, that Jesus had said unto  
 him, Buy *those things* that we have need of against the feast; or,  
 that he should give something to the poor. He then, having 30  
 received the sop, went immediately out: and it was night.

THEREFORE, when he was gone out, Jesus said, Now is the 31  
 Son of man glorified, and God is glorified in him. If God be 32  
 glorified in him, God shall also glorify him in himself, and shall  
 straightway glorify him. Little children, yet a little while I am 33  
 with you. Ye shall seek me; and, as I said unto the Jews,  
 Whither I go, ye cannot come; so now I say to you. A new 34



commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all *men* know that ye are my disciples, if ye have love one to another. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterward. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, *there* ye may be also. 'And whither I go ye know, and the way ye know. 'Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou *then*, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself; but the Father, that dwelleth in me, he doeth the works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do *it*. If ye love me, keep my commandments: and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *'even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more, but ye see me: because I live, ye shall live also. At that day ye shall know that I *am* in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with

him. He that loveth me not, keepeth not my sayings: and the 24  
 word which ye hear is not mine, but the Father's which sent me.  
 These things have I spoken unto you, being *yet* present with 25  
 you. But the Comforter, *which is* the Holy Ghost, whom the 26  
 Father will send in my name, he shall teach you all things, and  
 bring all things to your remembrance, whatsoever I have said  
 unto you. Peace I leave with you, my peace I give unto you: 27  
 not as the world giveth, give I unto you. Let not your heart be  
 troubled, neither let it be afraid. Ye have heard how I said 28  
 unto you, I go away, and come *again* unto you. If ye loved me  
 ye would rejoice, because I said, I go unto the Father: for my  
 Father is greater than I. And now I have told you before it 29  
 come to pass, that when it is come to pass, ye might believe.  
 Hereafter I will not talk much with you: for the prince of this 30  
 world cometh, and hath nothing in me. But that the world may 31  
 know that I love the Father; and as the Father gave me com-  
 mandment, even so I do. Arise, let us go hence.

I AM the true vine, and my Father is the husbandman. 'Every 15  
 branch in me that beareth not fruit, he taketh away; and every  
*branch* that beareth fruit, he purgeth it, that it may bring forth  
 more fruit. Now ye are clean through the word which I have 3  
 spoken unto you. 'Abide in me, and I in you. As the branch 4  
 cannot bear fruit of itself, except it abide in the vine; no more  
 can ye, except ye abide in me. I am the vine, ye *are* the 5  
 branches: he that abideth in me, and I in him, the same bring-  
 eth forth much fruit: for without me ye can do nothing. If a 6  
 man abide not in me, he is cast forth as a branch, and is with-  
 ered; and men gather them, and cast *them* into the fire, and  
 they are burned. If ye abide in me, and my words abide in you, 7  
 ye shall ask what ye will, and it shall be done unto you. Herein 8  
 is my Father glorified, that ye bear much fruit; so shall ye be  
 my disciples.

As the Father hath loved me, so have I loved you: continue 9  
 ye in my love. If ye keep my commandments, ye shall abide 10  
 in my love; even as I have kept my Father's commandments,  
 and abide in his love. These things have I spoken unto you, 11  
 that my joy might remain in you, and *that* your joy might be  
 full. This is my commandment, That ye love one another, as I 12  
 have loved you. Greater love hath no man than this, that a man 13  
 lay down his life for his friends. Ye are my friends, if ye do 14  
 whatsoever I command you. Henceforth I call you not ser- 15  
 vants; for the servant knoweth not what his lord doeth: but I  
 have called you friends; for all things that I have heard of my  
 Father, I have made known unto you. Ye have not chosen me, 16  
 but I have chosen you, and ordained you, that ye should go and  
 bring forth fruit, and *that* your fruit should remain: that whatso-  
 ever ye shall ask of the Father in my name, he may give it you.  
 'These things I command you, That ye love one another. 'If the 17  
 world hate you, ye know that it hated me before *it hated* you.  
 If ye were of the world, the world would love his own; but 19  
 because ye are not of the world, but I have chosen you out of

the world, therefore the world hateth you. Remember the 20  
 word that I said unto you, The servant is not greater than his  
 lord. If they have persecuted me, they will also persecute you:  
 if they have kept my saying, they will keep your's also. But all 21  
 these things will they do unto you for my name's sake, because  
 they know not him that sent me. If I had not come and spoken 22  
 unto them, they had not had sin: but now they have no cloak  
 for their sin. 'He that hateth me, hateth my Father also. 'If I 23  
 had not done among them the works which none other man did,  
 they had not had sin: but now have they both seen and hated  
 both me and my Father. But *this cometh to pass*, that the word 25  
 might be fulfilled that is written in their law,

They hated me without a cause.

But when the Comforter is come, whom I will send unto you 26  
 from the Father, *even* the Spirit of truth, which proceedeth from  
 the Father, he shall testify of me. And ye also shall bear wit- 27  
 ness, because ye have been with me from the beginning. These 16  
 things have I spoken unto you, that ye should not be offended.  
 They shall put you out of the synagogues: yea, the time cometh, 2  
 that whosoever killeth you, will think that he doeth God service.  
 And these things will they do unto you, because they have not 3  
 known the Father, nor me. But these things have I told you, 4  
 that when the time shall come, ye may remember that I told  
 you of them. And these things I said not unto you at the be-  
 ginning, because I was with you.

BUT now I go my way to him that sent me, and none of you 5  
 asketh me, Whither goest thou? But because I have said these 6  
 things unto you, sorrow hath filled your heart. Nevertheless, I 7  
 tell you the truth: It is expedient for you that I go away: for if  
 I go not away, the Comforter will not come unto you; but if I  
 depart, I will send him unto you. And when he is come, he 8  
 will reprove the world of sin, and of righteousness, and of judg-  
 ment: 'of sin, because they believe not on me; 'of righteousness, 9  
 because I go to my Father, and ye see me no more; of judgment, 11  
 because the prince of this world is judged. I have yet many 12  
 things to say unto you, but ye cannot bear them now. Howbeit, 13  
 when he, the Spirit of truth, is come, he will guide you into all  
 truth: for he shall not speak of himself; but whatsoever he  
 shall hear, *that* shall he speak: and he will show you things to  
 come. He shall glorify me: for he shall receive of mine, and 14  
 shall show *it* unto you. All things that the Father hath are 15  
 mine: therefore said I, That he shall take of mine, and shall  
 show *it* unto you. A little while, and ye shall not see me: and 16  
 again, a little while, and ye shall see me, because I go to the  
 Father. Then said *some* of his disciples among themselves, 17  
 What is this that he saith unto us, A little while, and ye shall  
 not see me: and again, a little while, and ye shall see me: and,  
 Because I go to the Father? They said therefore, What is this 18  
 that he saith, A little while? we cannot tell what he saith. Now 19  
 Jesus knew that they were desirous to ask him, and said unto  
 them, Do ye inquire among yourselves of that I said, A little

while, and ye shall not see me : and again, a little while, and ye shall see me ? Verily, verily, I say unto you, That ye shall weep 20  
and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman 31  
when she is in travail hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And 22  
ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say 23  
unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name : 24  
ask, and ye shall receive, that your joy may be full. These 25  
things have I spoken unto you in proverbs : but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in 26  
my name : and I say not unto you, that I will pray the Father for you : for the Father himself loveth you, because ye have 27  
loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world : again, I leave the world, and go to the Father. His disciples said unto 29  
him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not 30  
that any man should ask thee : by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe ? Behold, the hour cometh, yea, is now come, that ye shall 31  
be scattered every man to his own, and shall leave me alone : and yet I am not alone, because the Father is with me. These 33  
things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer : I have overcome the world.

THESE words spake Jesus, and lifted up his eyes to heaven, 17  
and said, Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee : as thou hast given him power over 2  
all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, 3  
the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth : I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with 5  
thine own self, with the glory which I had with thee before the world was. I have manifested thy name unto the men which 6  
thou gavest me out of the world : thine they were, and thou gavest them me ; and they have kept thy word. Now they 7  
have known that all things whatsoever thou hast given me are of thee : for I have given unto them the words which thou 8  
gavest me ; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them : I pray not for the world, 9  
but for them which thou hast given me ; for they are thine. And 10  
all mine are thine, and thine are mine ; and I am glorified in them. And now I am no more in the world, but these are in 11



the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. While I was with them in the world, I kept 12 them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee, and these things I 13 speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath 14 hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of 15 the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. 16 'Sanctify them through thy truth: thy word is truth. 'As thou 17 hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also 19 might be sanctified through the truth. Neither pray I for these 20 alone; but for them also which shall believe on me through their word: that they all may be one; as thou, Father, *art* in me, and 21 I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou 22 gavest me, I have given them; that they may be one, even as we are one; (I in them, and thou in me,) that they may be made 23 perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will 24 that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world. O 25 righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare *it*: 26 that the love wherewith thou hast loved me, may be in them, and I in them.

WHEN Jesus had spoken these words, he went forth with his 18 disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples. Judas then, having received a band of *men* 3 and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore, knowing 4 all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which 5 betrayed him, stood with them. As soon then as he had said 6 unto them, I am *he*, they went backward, and fell to the ground. ! Then asked he them again, Whom seek ye? And they said, 7 Jesus of Nazareth. Jesus answered, I have told you that I am 8 *he*. If therefore ye seek me, let these go their way: '(that the 9 saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.) Then Simon Peter, having a 10 sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 'Then said 11



Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

**THEN** the band, and the captain, and officers of the Jews, took Jesus and bound him, and led him away to Annas first, (for he was father-in-law to Caiaphas, which was the high priest that same year.) Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and *so did* another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals: (for it was cold:) and they warmed themselves: and Peter stood with them, and warmed himself. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? (Now Annas had sent him bound unto Caiaphas the high priest.) And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied it, and said, I am not. One of the servants of the high priest (being his kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew.

**THEN** led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me. What hast thou done? Jesus answered, My kingdom is not of this world: if my

kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king 37 then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice. Pilate saith unto him, What is truth? 38 And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*. But ye have 39 a custom that I should release unto you one at the passover: will ye, therefore, that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. 40 Now Barabbas was a robber. 'Then Pilate therefore took Jesus, 19 and scourged *him*. And the soldiers platted a crown of thorns, 2 and put *it* on his head, and they put on him a purple robe, 'and 3 said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, 4 Behold, I bring him forth to you, that ye may know that I find no fault in him. (Then came Jesus forth, wearing the crown of 5 thorns, and the purple robe.) And *Pilate* saith unto them, Behold the man! When the chief priests therefore and officers 6 saw him, they cried out, saying, Crucify *him*! crucify *him*! Pilate saith unto them, Take ye him, and crucify *him*: for I find 7 no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of 8 God. When Pilate therefore heard that saying, he was the 8 more afraid; and went again into the judgment-hall, and saith 9 unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest 10 thou not, that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power *at* 11 *all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from 12 thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend. Whosoever maketh himself a king, speaketh against Cesar. 13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the 14 Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he 15 saith unto the Jews, Behold your King! But they cried out, Away with *him*! away with *him*! crucify him! Pilate saith 16 unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar. Then delivered he him 16 therefore unto them to be crucified. And they took Jesus, and led *him* away.

**AND** he bearing his cross went forth into a place called *the* 17 *place* of a scull, which is called in the Hebrew, Golgotha: where 18 they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put *it* on 19 the cross. And the writing was, ' JESUS OF NAZARETH, THE KING

OF THE JEWS.' This title then read many of the Jews: for the 20  
place where Jesus was crucified was nigh to the city: and it  
was written in Hebrew, *and* Greek, *and* Latin. Then said the 21  
chief priests of the Jews to Pilate, Write not, The King of the  
Jews; but that he said, I am King of the Jews. Pilate answered, 22  
What I have written, I have written. Then the soldiers, when 23  
they had crucified Jesus, took his garments, and made four parts,  
to every soldier a part: and also *his* coat: now the coat was  
without seam, woven from the top throughout. They said 24  
therefore among themselves, Let us not rend it, but cast lots for  
it, whose it shall be: that the scripture might be fulfilled, which  
saith,

They parted my raiment among them,  
And for my vesture they did cast lots.

These things therefore the soldiers did. Now there stood by the 25  
cross of Jesus, his mother, and his mother's sister, Mary the *wife*  
of Cleophas, and Mary Magdalene. When Jesus therefore saw 26  
his mother, and the disciple standing by whom he loved, he  
saith unto his mother, Woman, behold thy son! Then saith he 27  
to the disciple, Behold thy mother! And from that hour that dis-  
ciple took her unto his own *home*. After this, Jesus knowing 28  
that all things were now accomplished, that the scripture might  
be fulfilled, saith, "I thirst." Now there was set a vessel full 29  
of vinegar: and they filled a sponge with vinegar, and put *it* upon  
hyssop, and put *it* to his mouth.

WHEN Jesus therefore had received the vinegar, he said, It 30  
is finished! and he bowed his head, and gave up the ghost. The 31  
Jews therefore, because it was the preparation, that the bodies  
should not remain upon the cross on the sabbath-day, (for that  
sabbath-day was a high day,) besought Pilate that their legs  
might be broken, and *that* they might be taken away. Then 32  
came the soldiers, and brake the legs of the first, and of the  
other which was crucified with him. But when they came to 33  
Jesus, and saw that he was dead already, they brake not his  
legs. But one of the soldiers with a spear pierced his side, and 34  
forthwith came thereout blood and water. And he that saw *it*, 35  
bare record, and his record is true: and he knoweth that he  
saith true, that ye might believe. For these things were done, 36  
that the scriptures should be fulfilled,

A bone of him shall not be broken.

And again another scripture saith,

37

They shall look on him whom they pierced.

AND after this, Joseph of Arimathea (being a disciple of Jesus, 38  
but secretly for fear of the Jews) besought Pilate, that he might  
take away the body of Jesus. And Pilate gave *him* leave. He  
came therefore, and took the body of Jesus. And there came 39  
also Nicodemus (which at the first came to Jesus by night) and  
brought a mixture of myrrh and aloes, about a hundred pounds  
*weight*. Then took they the body of Jesus, and wound it in linen 40  
clothes with the spices, as the manner of the Jews is to bury.

Now in the place where he was crucified, there was a garden; 41  
and in the garden a new sepulchre, wherein was never man yet  
laid. There laid they Jesus therefore, because of the Jews' 42  
preparation-day; for the sepulchre was nigh at hand.

THE first day of the week cometh Mary Magdalene early, 20  
when it was yet dark, unto the sepulchre, and seeth the stone  
taken away from the sepulchre. Then she runneth, and cometh 2  
to Simon Peter, and to the other disciple, whom Jesus loved,  
and saith unto them, They have taken away the Lord out of the  
sepulchre, and we know not where they have laid him. Peter 3  
therefore went forth, and that other disciple, and came to the  
sepulchre. So they ran both together: and the other disciple 4  
did outrun Peter, and came first to the sepulchre. And he 5  
stooping down, and looking in, saw the linen clothes lying; yet  
went he not in. Then cometh Simon Peter following him, and 6  
went into the sepulchre, and seeth the linen clothes lie; and the 7  
napkin that was about his head, not lying with the linen clothes,  
but wrapped together in a place by itself. Then went in also 8  
that other disciple which came first to the sepulchre, and he saw,  
and believed. For as yet they knew not the scripture, that he 9  
must rise again from the dead. Then the disciples went away 10  
again unto their own home.

But Mary stood without at the sepulchre, weeping; and as she 11  
wept she stooped down and looked into the sepulchre, and seeth 12  
two angels in white, sitting, the one at the head, and the other  
at the feet, where the body of Jesus had lain. And they say 13  
unto her, Woman, why weepest thou? She saith unto them, Be-  
cause they have taken away my Lord, and I know not where  
they have laid him. And when she had thus said, she turned 14  
herself back, and saw Jesus standing, and knew not that it was  
Jesus. Jesus saith unto her, Woman, why weepest thou? whom 15  
seekest thou? She, supposing him to be the gardener, saith unto  
him, Sir, if thou have borne him hence, tell me where thou hast  
laid him, and I will take him away. Jesus saith unto her, Mary! 16  
She turned herself, and saith unto him, Rabboni! which is to  
say, Master. Jesus saith unto her, Touch me not: for I am not 17  
yet ascended to my Father: but go to my brethren, and say unto  
them, I ascend unto my Father and your Father, and to my God  
and your God. Mary Magdalene came and told the disciples 18  
that she had seen the Lord, and that he had spoken these things  
unto her.

THEN the same day at evening, being the first day of the 19  
week, when the doors were shut where the disciples were as-  
sembled for fear of the Jews, came Jesus and stood in the midst,  
and saith unto them, Peace be unto you. And when he had so 20  
said, he showed unto them his hands and his side. Then were  
the disciples glad when they saw the Lord. Then said Jesus 21  
to them again, Peace be unto you: as my Father hath sent me,  
even so send I you. And when he had said this, he breathed on 22  
them, and saith unto them, Receive ye the Holy Ghost. Whose 23



soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

BUT Thomas, one of the twelve, called Didymus, was not with 24  
them when Jesus came. The other disciples therefore said unto 25  
him, We have seen the Lord. But he said unto them, Except I  
shall see in his hands the print of the nails, and put my finger  
into the print of the nails, and thrust my hand into his side, I  
will not believe. And after eight days again his disciples were 26  
within, and Thomas with them: *then* came Jesus, the doors  
being shut, and stood in the midst, and said, Peace *be* unto you.  
Then saith he to Thomas, Reach hither thy finger, and behold 27  
my hands; and reach hither thy hand, and thrust *it* into my  
side; and be not faithless, but believing. And Thomas answered 28  
and said unto him, My Lord and my God. Jesus saith unto him, 29  
Thomas, because thou hast seen me thou hast believed: blessed  
*are* they that have not seen, and *yet* have believed.

AND many other signs truly did Jesus in the presence of his 30  
disciples, which are not written in this book. But these are 31  
written, that ye might believe that Jesus is the Christ, the Son  
of God; and that believing ye might have life through his name.

AFTER these things Jesus showed himself again to the disci-21  
ples at the sea of Tiberias: and on this wise showed he *himself*.  
There were together Simon Peter, and Thomas called Didymus, 2  
and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and  
two other of his disciples. Simon Peter saith unto them, I go a 3  
fishing. They say unto him, We also go with thee. They went  
forth, and entered into a ship immediately; and that night they  
caught nothing. But when the morning was now come, Jesus 4  
stood on the shore; but the disciples knew not that it was Jesus.  
'Then Jesus saith unto them, Children, have ye any meat? They 5  
answered him, No. And he said unto them, Cast the net on the 6  
right side of the ship, and ye shall find. They cast therefore,  
and now they were not able to draw it for the multitude of fishes.  
Therefore that disciple whom Jesus loved, saith unto Peter, It 7  
is the Lord. Now when Simon Peter heard that it was the  
Lord, he girt *his* fisher's coat *unto him*, for he was naked, and  
did cast himself into the sea. And the other disciples came in a 8  
little ship (for they were not far from land, but as it were two  
hundred cubits) dragging the net with fishes. As soon then as 9  
they were come to land, they *saw* a fire of coals there, and  
fish laid thereon, and bread. Jesus saith unto them, Bring of 10  
the fish which ye have now caught. Simon Peter went up, and 11  
drew the net to land full of great fishes, a hundred and fifty and  
three: and for all there were so many, yet was not the net  
broken. 'Jesus saith unto them, Come *and* dine. And none of 12  
the disciples durst ask him, Who art thou? knowing that it was  
the Lord. Jesus then cometh, and taketh bread, and giveth 13  
them, and fish likewise. This is now the third time that Jesus 14  
showed himself to his disciples, after that he was risen from the  
dead.

So when they had dined, Jesus saith to Simon Peter, Simon, 15



son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, 16 Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of 17 Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. 'Verily, verily, I say 18 unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signi- 19 fying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning 20 about, seeth the disciple whom Jesus loved, following; (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) Peter seeing him, saith to Jesus, Lord, 21 and what *shall* this man *do*? Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me. 22 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not 23 die; but, If I will that he tarry till I come, what *is that* to thee?

THIS is the disciple which testifieth of these things, and wrote 24 these things: and we know that his testimony is true. And 25 there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

## THE ACTS OF THE APOSTLES.

THE former treatise have I made, O Theophilus, of all that 1 Jesus began both to do and teach, until the day in which he was 2 taken up, after that he through the Holy Ghost had given com- 3 mandments unto the Apostles whom he had chosen: to whom 4 also he showed himself alive after his passion, by many infallible 5 proofs, being seen of them forty days, and speaking of the things 6 pertaining to the kingdom of God: and being assembled together 7 with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, 'which,' saith 8 he, 'ye have heard of me: for John truly baptized with water; 9 but ye shall be baptized with the Holy Ghost not many days 10 hence.' When they therefore were come together, they asked 11 of him, saying, Lord, wilt thou at this time restore again the 12 kingdom to Israel? And he said unto them, It is not for you to 13 know the times or the seasons which the Father hath put in his

own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

THEN returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath-day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about a hundred and twenty,) 'Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry.'—(Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out: and it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, *Aeldama*, that is to say, *The field of blood*.)—'For it is written in the book of Psalms,

Let his habitation be desolate,  
And let no man dwell therein:

and,

His bishopric let another take.

'Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.' And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, 'that he may take part of this ministry and Apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven Apostles.

AND when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled

all the house where they were sitting. And there appeared 3  
unto them cloven tongues like as of fire, and it sat upon each of 4  
them, 'and they were all filled with the Holy Ghost, and began 4  
to speak with other tongues, as the Spirit gave them utterance.  
And there were dwelling at Jerusalem Jews, devout men, out 5  
of every nation under heaven. Now when this was noised 6  
abroad, the multitude came together, and were confounded, be-  
cause that every man heard them speak in his own language.  
And they were all amazed, and marvelled, saying one to another, 7  
Behold, are not all these which speak, Galileans? And how hear 8  
we every man in our own tongue, wherein we were born?—  
Parthians, and Medes, and Elamites, and the dwellers in Meso- 9  
potamia, and in Judea, and Cappadocia, in Pontus, and Asia,  
'Phrygia, and Pamphylia, in Egypt, and in the parts of Libya 10  
about Cyrene, and strangers of Rome, Jews and proselytes,  
!Cretes and Arabians,—we do hear them speak in our tongues 11  
the wonderful works of God. And they were all amazed, and 12  
were in doubt, saying one to another, What meaneth this? Others, 13  
mocking, said, These men are full of new wine.

BUT Peter, standing up with the eleven, lifted up his voice, 14  
and said unto them, Ye men of Judea, and all *ye* that dwell at  
Jerusalem, be this known unto you, and hearken to my words:  
for these are not drunken, as ye suppose, seeing it is *but* the third 15  
hour of the day. But this is that which was spoken by the 16  
prophet Joel,

And it shall come to pass in the last days, saith God, 17  
I will pour out my Spirit upon all flesh :  
And your sons and your daughters shall prophesy,  
And your young men shall see visions,  
And your old men shall dream dreams :  
And on my servants, and on my handmaidens, 18  
I will pour out in those days of my Spirit ;  
And they shall prophesy :  
And I will show wonders in heaven above, 19  
And signs in the earth beneath ;  
Blood, and fire, and vapor of smoke ,  
The sun shall be turned into darkness, 20  
And the moon into blood,  
Before that great and notable day of the Lord come.  
And it shall come to pass, 21  
That whosoever shall call on the name of the Lord  
Shall be saved.

Ye men of Israel, hear these words; Jesus of Nazareth, a man 22  
approved of God among you by miracles, and wonders, and  
signs, (which God did by him in the midst of you, as ye your-  
selves also know,) him, being delivered by the determinate 23  
counsel and foreknowledge of God, ye have taken, and by  
wicked hands have crucified and slain: whom God hath raised 24  
up, having loosed the pains of death; because it was not possible  
that he should be holden of it. For David speaketh concerning him, 25

I foresaw the Lord always before my face ;  
For he is on my right hand, that I should not be moved :  
Therefore did my heart rejoice, and my tongue was glad ; 26  
Moreover also, my flesh shall rest in hope :  
Because thou wilt not leave my soul in hell, 27  
Neither wilt thou suffer thy Holy One to see corruption  
Thou hast made known to me the ways of life ; 28  
Thou shalt make me full of joy with thy countenance. 29

Men *and* brethren, let me freely speak unto you of the patriarch 29  
 David, that he is both dead and buried, and his sepulchre is with  
 us unto this day. Therefore being a prophet, and knowing that 30  
 God had sworn with an oath to him, that of the fruit of his loins,  
 according to the flesh, he would raise up Christ to sit on his  
 throne; he, seeing this before, spake of the resurrection of Christ, 31  
 that his soul was not left in hell, neither his flesh did see corrup-  
 tion. This Jesus hath God raised up, whereof we all are wit- 32  
 nesses. Therefore being by the right hand of God exalted, and 33  
 having received of the Father the promise of the Holy Ghost,  
 he hath shed forth this, which ye now see and hear. For David 34  
 is not ascended into the heavens; but he saith himself,

The LORD said unto my Lord,  
 Sit thou on my right hand,  
 Until I make thy foes thy footstool.

35

Therefore let all the house of Israel know assuredly, that God 36  
 hath made that same Jesus, whom ye have crucified, both Lord  
 and Christ.

Now when they heard *this*, they were pricked in their heart, 37  
 and said unto Peter and to the rest of the Apostles, Men *and*  
 brethren, what shall we do? Then Peter said unto them, Repent, 38  
 and be baptized every one of you in the name of Jesus Christ,  
 for the remission of sins, and ye shall receive the gift of the  
 Holy Ghost. For the promise is unto you, and to your children, 39  
 and to all that are afar off, *even* as many as the LORD our God  
 shall call. And with many other words did he testify and ex- 40  
 hort, saying, Save yourselves from this untoward generation.  
 Then they that gladly received his word, were baptized: and 41  
 the same day there were added *unto them* about three thousand  
 souls. And they continued stedfastly in the Apostles' doctrine 42  
 and fellowship, and in breaking of bread, and in prayers.

AND fear came upon every soul: and many wonders and 43  
 signs were done by the Apostles. And all that believed were 44  
 together, and had all things common; and sold their possessions 45  
 and goods, and parted them to all *men*, as every man had need.  
 And they, continuing daily with one accord in the temple, and 46  
 breaking bread from house to house, did eat their meat with  
 gladness and singleness of heart, 'praising God, and having favor 47  
 with all the people. And the Lord added to the church daily  
 such as should be saved.

Now Peter and John went up together into the temple, at the 3  
 hour of prayer, *being* the ninth hour. And a certain man lame 2  
 from his mother's womb was carried, whom they laid daily at  
 the gate of the temple which is called Beautiful, to ask alms of  
 them that entered into the temple; who, seeing Peter and John 3  
 about to go into the temple, asked an alms. And Peter, fastening 4  
 his eyes upon him with John, said, Look on us. And he gave 5  
 heed unto them, expecting to receive something of them. Then 6  
 Peter said, Silver and gold have I none; but such as I have give  
 I thee: In the name of Jesus Christ of Nazareth, rise up and  
 walk. And he took him by the right hand, and lifted *him* up: 7



and immediately his feet and ancle-bones received strength. And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

AND as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers. But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. For Moses truly said unto the fathers, "A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, *that* every soul which will not hear that Prophet, shall be destroyed from among the people." Yea, and all the prophets, from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, "And in thy seed shall all the kindreds of the earth be blessed." Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, 'being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.



Howbeit, many of them which heard the word, believed; and 4  
the number of the men was about five thousand.

AND it came to pass on the morrow, that their rulers, and el- 5  
ders, and scribes, 'and Annas the high priest, and Caiaphas, and 6  
John, and Alexander, and as many as were of the kindred of  
the high priest, were gathered together at Jerusalem. And 7  
when they had set them in the midst, they asked, By what power,  
or by what name, have ye done this? Then Peter, filled with the 8  
Holy Ghost, said unto them, Ye rulers of the people, and elders  
of Israel, if we this day be examined of the good deed done to 9  
the impotent man, by what means he is made whole; be it known 10  
unto you all, and to all the people of Israel, that by the name  
of Jesus Christ of Nazareth, whom ye crucified, whom God  
raised from the dead, *even* by him doth this man stand here be- 11  
fore you whole. This is the stone which was set at nought of 12  
you builders, which is become the head of the corner. Neither 12  
is there salvation in any other: for there is none other name  
under heaven given among men, whereby we must be saved.  
Now, when they saw the boldness of Peter and John, and per- 13  
ceived that they were unlearned and ignorant men, they mar-  
velled; and they took knowledge of them that they had been 14  
with Jesus. And beholding the man which was healed standing 14  
with them, they could say nothing against it. But when they 15  
had commanded them to go aside out of the council, they con-  
ferred among themselves, 'saying, What shall we do to these 16  
men? for that indeed a notable miracle hath been done by them  
*is* manifest to all them that dwell in Jerusalem, and we cannot  
deny *it*. But that it spread no further among the people, let us 17  
straitly threaten them, that they speak henceforth to no man in  
this name. And they called them, and commanded them not to 18  
speak at all, nor teach in the name of Jesus. But Peter and 19  
John answered and said unto them, Whether it be right in the  
sight of God to hearken unto you more than unto God, judge ye.  
For we cannot but speak the things which we have seen and 20  
heard. So, when they had further threatened them, they let 21  
them go, finding nothing how they might punish them, because  
of the people: for all *men* glorified God for that which was done.  
For the man was above forty years old, on whom this miracle of 22  
healing was showed.

AND being let go, they went to their own company, and re- 23  
ported all that the chief priests and elders had said unto them.  
And when they heard that, they lifted up their voice to God 24  
with one accord, and said, Lord, thou *art* God, which hast made  
heaven, and earth, and the sea, and all that in them is; who, by 25  
the mouth of thy servant David, hast said,

Why did the heathen rage,  
And the people imagine vain things?  
The kings of the earth stood up,  
And the rulers were gathered together,  
Against the LORD,  
And against his Christ.

26

For of a truth against thy holy child Jesus, whom thou hast 27

anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 'to do whatsoever thy hand and thy counsel determined before to be done. And now, LORD, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word, 'by stretching forth thy hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

AND the multitude of them that believed were of one heart, and of one soul: neither said any *of them* that aught of the things which he possessed was his own; but they had all things common. And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands, or houses, sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the Apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus, 'having land, sold *it*, and brought the money, and laid *it* at the Apostles' feet. But a certain man named Ananias, with Sapphira his wife, sold a possession, 'and kept back *part* of the price, (his wife also being privy *to it*,) and brought a certain part, and laid *it* at the Apostles' feet. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thy heart? thou hast not lied unto men, but unto God. And Ananias, hearing these words, fell down, and gave up the ghost. And great fear came on all them that heard these things. And the young men arose, wound him up, and carried *him* out, and buried *him*. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost. And the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. And great fear came upon all the church, and upon as many as heard these things. And by the hands of the Apostles were many signs and wonders wrought among the people;—(and they were all with one accord in Solomon's porch: and of the rest durst no man join himself to them: but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women;)—insomuch that they brought

forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude *out* of the 16 cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

THEN the high priest rose up, and all they that were with 17 him, (which is the sect of the Sadducees,) and were filled with indignation, 'and laid their hands on the Apostles, and put 18 them in the common prison. But the angel of the LORD by 19 night opened the prison-doors, and brought them forth, and said, 'Go, stand and speak in the temple to the people all the words 20 of this life. And when they heard *that*, they entered into the 21 temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, 22 and found them not in the prison, they returned, and told, 'saying, 23 The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. Now, when the high priest, 24 and the captain of the temple, and the chief priests, heard these things, they doubted of them whereunto this would grow. Then 25 came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them with- 26 out violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set *them* 27 before the council: and the high priest asked them, 'saying, Did 28 not we straitly command you, that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and 29 the *other* Apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom 30 ye slew and hanged on a tree: him hath God exalted with his 31 right hand *to be* a Prince and a Savior, to give repentance to Israel, and forgiveness of sins. And we are his witnesses of 32 these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him. When they heard *that*, they were 33 cut *to the heart*, and took counsel to slay them. Then stood there 34 up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the Apostles forth a little space; and said unto them, Ye 35 men of Israel, take heed to yourselves what ye intend to do as touching these men: for before these days rose up Theudas, 36 boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee, in the days of the taxing, 37 and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed. And now I 38

say unto you, Refrain from these men, and let them alone: for if  
 this counsel or this work be of men, it will come to nought: but 39  
 if it be of God, ye cannot overthrow it; lest haply ye be found  
 even to fight against God. And to him they agreed: and when 40  
 they had called the Apostles, and beaten *them*, they commanded  
 that they should not speak in the name of Jesus, and let them go.  
 And they departed from the presence of the council, rejoicing 41  
 that they were counted worthy to suffer shame for his name:  
 and daily in the temple, and in every house, they ceased not to 42  
 teach and preach Jesus Christ.

AND in those days, when the number of the disciples was 6  
 multiplied, there arose a murmuring of the Grecians against the  
 Hebrews, because their widows were neglected in the daily  
 ministration. Then the twelve called the multitude of the 2  
 disciples *unto them*, and said, It is not reason that we should  
 leave the word of God, and serve tables. Wherefore, brethren, 3  
 look ye out among you seven men of honest report, full of the  
 Holy Ghost and wisdom, whom we may appoint over this busi-  
 ness. But we will give ourselves continually to prayer, and to 4  
 the ministry of the word. And the saying pleased the whole 5  
 multitude: and they chose Stephen, a man full of faith and of the  
 Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon,  
 and Parmenas, and Nicolas a proselyte of Antioch, 'whom they 6  
 set before the Apostles: and when they had prayed, they laid  
*their* hands on them. And the word of God increased; and the 7  
 number of the disciples multiplied in Jerusalem greatly; and a  
 great company of the priests were obedient to the faith.

AND Stephen, full of faith and power, did great wonders and 8  
 miracles among the people. Then there arose certain of the 9  
 synagogue, which is called *the synagogue* of the Libertines, and  
 Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia,  
 disputing with Stephen. And they were not able to resist the 10  
 wisdom and the spirit by which he spake. Then they suborned 11  
 men, which said, We have heard him speak blasphemous words  
 against Moses, and *against* God. And they stirred up the people, 12  
 and the elders, and the scribes, and came upon *him*, and caught  
 him, and brought *him* to the council, 'and set up false witnesses, 13  
 which said, This man ceaseth not to speak blasphemous words  
 against this holy place, and the law: for we have heard him say, 14  
 that this Jesus of Nazareth shall destroy this place, and shall  
 change the customs which Moses delivered us. And all that sat 15  
 in the council, looking stedfastly on him, saw his face as it had  
 been the face of an angel. Then said the high priest, Are these 7  
 things so? And he said, Men, brethren, and fathers, hearken: 2  
 The God of glory appeared unto our father Abraham, when he  
 was in Mesopotamia, before he dwelt in Charran, 'and said unto 3  
 him, "Get thee out of thy country, and from thy  
 kindred, and come into the land which I shall  
 show thee." Then came he out of the land of the Chaldeans, 4  
 and dwelt in Charran. And from thence, when his father was  
 dead, he removed him into this land, wherein ye now dwell.



And he gave him none inheritance in it, no, not *so much as* to 5  
 set his foot on: yet he promised that he would give it to him for  
 a possession, and to his seed after him, when *as yet* he had no 6  
 child. And God spake on this wise, "That his seed should  
 sojourn in a strange land; and that they should 7  
 bring them into bondage, and entreat *them* evil  
 four hundred years. And the nation to whom they 7  
 shall be in bondage will I judge," said God: "and  
 after that shall they come forth, and serve me in 8  
 this place." And he gave him the covenant of circumcision. 8  
 And so *Abraham* begat Isaac, and circumcised him the eighth  
 day; and Isaac *begat* Jacob, and Jacob *begat* the twelve patri- 9  
 archs. And the patriarchs, moved with envy, sold Joseph into 9  
 Egypt: but God was with him, 'and delivered him out of all his 10  
 afflictions, and gave him favor and wisdom in the sight of  
 Pharaoh king of Egypt; and he made him governor over Egypt, 11  
 and all his house. Now there came a dearth over all the land 11  
 of Egypt and Chanaan, and great affliction; and our fathers found  
 no sustenance. But when Jacob heard that there was corn in 12  
 Egypt, he sent out our fathers first. And at the second *time* Joseph 13  
 was made known to his brethren: and Joseph's kindred was  
 made known unto Pharaoh. Then sent Joseph, and called his 14  
 father Jacob to *him*, and all his kindred, threescore and fifteen  
 souls. So Jacob went down into Egypt, and died, he, and our 15  
 fathers, 'and were carried over into Sychem, and laid in the 16  
 sepulchre that Abraham bought for a sum of money of the sons  
 of Emmor, *the father* of Sychem. But when the time of the 17  
 promise drew nigh, which God had sworn unto Abraham, the  
 people grew and multiplied in Egypt, 'till another king arose, 18  
 which knew not Joseph. The same dealt subtly with our 19  
 kindred, and evil-entreated our fathers, so that they cast out  
 their young children, to the end they might not live. In which 20  
 time Moses was born, and was exceeding fair, and nourished up  
 in his father's house three months: and when he was cast out, 21  
 Pharaoh's daughter took him up, and nourished him for her own  
 son. And Moses was learned in all the wisdom of the Egyptians, 22  
 and was mighty in words and in deeds. And when he was full 23  
 forty years old, it came into his heart to visit his brethren the  
 children of Israel. And seeing one *of them* suffer wrong, he 24  
 defended *him*, and avenged him that was oppressed, and smote  
 the Egyptian: for he supposed his brethren would have under- 25  
 stood how that God by his hand would deliver them: but they  
 understood not. And the next day he showed himself unto 26  
 them as they strove, and would have set them at one again,  
 saying, "Sirs, ye are brethren; why do ye wrong one 27  
 to another?" But he that did his neighbour wrong thrust him  
 away, saying, "Who made thee a ruler and a judge 28  
 over us? wilt thou kill me, as thou didst the 29  
 Egyptian yesterday?" Then fled Moses at this saying, and  
 was a stranger in the land of Madian, where he begat two sons.  
 And when forty years were expired, there appeared to him in 30



the wilderness of mount Sina, an angel of the LORD in a flame  
of fire in a bush. When Moses saw *it*, he wondered at the 31  
sight; and as he drew near to behold *it*, the voice of the LORD  
came unto him, '*saying*, "I am the God of thy fathers, 32  
the God of Abraham, and the God of Isaac, and the  
God of Jacob." Then Moses trembled, and durst not behold.  
Then said the LORD to him, "Put off thy shoes from thy 33  
feet: for the place where thou standest is holy  
ground. I have seen, I have seen the affliction of 34  
my people which is in Egypt, and I have heard  
their groaning, and am come down to deliver them.  
And now come, I will send thee into Egypt." 'This 35  
Moses, whom they refused, saying, "Who made thee a ruler  
and a judge?" the same did God send *to be* a ruler and a  
deliverer by the hand of the angel which appeared to him in  
the bush. He brought them out, after that he had showed 36  
wonders and signs in the land of Egypt, and in the Red sea, and  
in the wilderness forty years. This is that Moses, which said 37  
unto the children of Israel, "A prophet shall the LORD  
your God raise up unto you of your brethren, like  
unto me; him shall ye hear." This is he, that was in the 38  
church in the wilderness with the angel which spake to him in  
the mount Sina, and *with* our fathers: who received the lively  
oracles to give unto us: to whom our fathers would not obey, 39  
but thrust *him* from them, and in their hearts turned back again  
into Egypt, '*saying* unto Aaron, "Make us Gods to go be- 40  
fore us: for *as for* this Moses, which brought us out  
of the land of Egypt, we wot not what is become  
of him." And they made a calf in those days, and offered 41  
sacrifice unto the idol, and rejoiced in the works of their own  
hands. Then God turned, and gave them up to worship the 42  
host of heaven; as it is written in the book of the prophets,

O ye house of Israel, have ye offered to me slain beas's and sacrifices

*By the space of forty years in the wilderness?*

Yea, ye took up the tabernacle of Moloch,

And the star of your god Remphan,

Figures which ye made to worship them:

And I will carry you away beyond Babylon.

43

Our fathers had the tabernacle of witness in the wilderness, as 44  
he had appointed, speaking unto Moses, that he should make it  
according to the fashion that he had seen. Which also our 45  
fathers, that came after, brought in with Jesus\* into the possession  
of the Gentiles, whom God drave out before the face of our  
fathers, unto the days of David. 'who found favor before God, and 46  
desired to find a tabernacle for the God of Jacob. But Solomon 47  
built him a house. Howbeit, the Most High dwelleth not in  
temples made with hands: as saith the prophet,

Heaven is my throne, and earth is my footstool:

What house will ye build me? saith the LORD:

Or what is the place of my rest?

Hath not my hand made all these things?

49

50

\* Joshua.

Ye stiff-necked! and uncircumcised in heart and ears! ye do al- 51  
ways resist the Holy Ghost: as your fathers *did*, so *do* ye. Which 52  
of the prophets have not your fathers persecuted? and they  
have slain them which showed before of the coming of the  
Just One; of whom ye have been now the betrayers and mur-  
derers; who have received the law by the disposition of angels, 53  
and have not kept *it*. . . . .

WHEN they heard these things they were cut to the heart, and 54  
they gnashed on him with *their* teeth. But he, being full of the 55  
Holy Ghost, looked up stedfastly into heaven, and saw the glory  
of God, and Jesus standing on the right hand of God, 'and said, 56  
Behold, I see the heavens opened, and the Son of man standing  
on the right hand of God. Then they cried out with a loud 57  
voice, and stopped their ears, and ran upon him with one accord,  
'and cast *him* out of the city, and stoned *him*: and the witnesses 58  
laid down their clothes at a young man's feet, whose name was  
Saul. And they stoned Stephen, calling upon *God*, and saying, 59  
Lord Jesus, receive my spirit. And he kneeled down, and cried 60  
with a loud voice, 'Lord, lay not this sin to their charge.' And  
when he had said this, he fell asleep. And Saul was consenting 3  
unto his death.

AND at that time there was a great persecution against the  
church which was at Jerusalem; and they were all scattered  
abroad throughout the regions of Judea and Samaria, except  
the Apostles. And devout men carried Stephen *to his burial*, 2  
and made great lamentation over him. As for Saul, he made 3  
havoc of the church, entering into every house, and haling men  
and women, committed *them* to prison.

THEREFORE they that were scattered abroad went every where 4  
preaching the word. Then Philip went down to the city of 5  
Samaria, and preached Christ unto them. And the people with 6  
one accord gave heed unto those things which Philip spake,  
hearing and seeing the miracles which he did. For unclean 7  
spirits, crying with loud voice, came out of many that were pos-  
sessed *with them*: and many taken with palsies, and that were  
lame, were healed. And there was great joy in that city. But 8,9  
there was a certain man, called Simon, which beforetime in the  
same city used sorcery, and bewitched the people of Samaria,  
giving out that himself was some great one: to whom they all 10  
gave heed, from the least to the greatest, saying, This man is the  
great power of God. And to him they had regard, because that 11  
of long time he had bewitched them with sorceries. But when 12  
they believed Philip, preaching the things concerning the king-  
dom of God, and the name of Jesus Christ, they were baptized  
both men and women. Then Simon himself believed also: and 13  
when he was baptized, he continued with Philip, and wondered,  
beholding the miracles and signs which were done. Now when 14  
the Apostles which were at Jerusalem heard that Samaria had  
received the word of God, they sent unto them Peter and John:  
who, when they were come down, prayed for them that they 15  
might receive the Holy Ghost: (For as yet he was fallen upon 16

none of them: only they were baptized in the name of the Lord Jesus.) Then laid they *their* hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, 'saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

AND the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose, and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem to worship, 'was returning; and sitting in his chariot, read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up, and sit with him. The place of the scripture which he read was this,

He was led as a sheep to the slaughter;  
And like a lamb dumb before his shearer,  
So opened he not his mouth:  
In his humiliation his judgment was taken away:  
And who shall declare his generation?  
For his life is taken from the earth.

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here* is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cesarea.

AND Saul, yet breathing out threatenings and slaughter 9  
 against the disciples of the Lord, went unto the high-priest, 'and 2  
 desired of him letters to Damascus to the synagogues, that if he  
 found any of this way, whether they were men or women, he 3  
 might bring them bound unto Jerusalem. And as he journeyed, 3  
 he came near Damascus; and suddenly there shined round 4  
 about him a light from heaven: and he fell on the earth, and 4  
 heard a voice saying unto him, Saul! Saul! why persecutest 5  
 thou me? 'And he said, Who art thou, Lord? And the Lord said, 5  
 I am Jesus whom thou persecutest. *It is hard for thee to kick*  
*against the pricks.* And he trembling, and astonished, said, Lord, 6  
 what wilt thou have me to do? And the Lord *said* unto him, 6  
 Arise, and go into the city, and it shall be told thee what thou  
 must do. And the men which journeyed with him stood speech- 7  
 less, hearing a voice, but seeing no man. And Saul arose from 8  
 the earth; and when his eyes were opened, he saw no man: but  
 they led him by the hand, and brought *h'm* into Damascus, 'and 9  
 he was three days without sight, and neither did eat nor drink.

AND there was a certain disciple at Damascus, named Ana- 10  
 nias; and to him said the Lord in a vision, Ananias. And he  
 said, Behold, *I am here*, Lord. And the Lord *said* unto him, Arise, 11  
 and go into the street which is called Straight, and inquire in the  
 house of Judas for *one* called Saul of Tarsus; for behold he pray-  
 eth, 'and hath seen in a vision a man named Ananias, coming in, 12  
 and putting *his* hand on him, that he might receive his sight.  
 'Then Ananias answered, Lord, I have heard by many of this 13  
 man, how much evil he hath done to thy saints at Jerusalem: and 14  
 here he hath authority from the chief priests, to bind all that call  
 on thy name. But the Lord said unto him, Go thy way: for he is 15  
 a chosen vessel unto me, to bear my name before the Gentiles,  
 and kings, and the children of Israel. For I will show him how 16  
 great things he must suffer for my name's sake. And Ananias 17  
 went his way, and entered into the house: and putting his hands  
 on him, said, Brother Saul, the Lord Jesus, that appeared unto  
 thee in the way as thou camest, hath sent me, that thou mightest  
 receive thy sight, and be filled with the Holy Ghost. And imme- 18  
 diately there fell from his eyes as it had been scales: and he re-  
 ceived sight forthwith, and arose, and was baptized, 'and when 19  
 he had received meat, he was strengthened. Then was Saul  
 certain days with the disciples which were at Damascus. And 20  
 straightway he preached Christ in the synagogues, that he is the  
 Son of God. But all that heard *him* were amazed, and said, Is 21  
 not this he that destroyed them which called on this name in  
 Jerusalem, and came hither for that intent, that he might bring  
 them bound unto the chief priests? But Saul increased the 22  
 more in strength, and confounded the Jews which dwelt at Da-  
 mascus, proving that 'this is very Christ.' And after that many 23  
 days were fulfilled, the Jews took counsel to kill him. But their 24  
 laying wait was known of Saul. And they watched the gates  
 day and night to kill him. 'Then the disciples took him by night, 25  
 and let *him* down by the wall in a basket.



AND when Saul was come to Jerusalem, he assayed to join 26  
himself to the disciples: but they were all afraid of him, and be-  
lieved not that he was a disciple. But Barnabas took him, and 27  
brought *him* to the Apostles, and declared unto them how he had  
seen the Lord in the way, and that he had spoken to him, and  
how he had preached boldly at Damascus in the name of Jesus.  
And he was with them coming in and going out at Jerusalem. 28  
And he spake boldly in the name of the Lord Jesus, and disputed 29  
against the Grecians. But they went about to slay him. 'Which 30  
when the brethren knew, they brought him down to Cesarea, and  
sent him forth to Tarsus.

THEN had the churches rest throughout all Judea, and Galilee, 31  
and Samaria, and were edified: and walking in the fear of the  
Lord, and in the comfort of the Holy Ghost, were multiplied.

AND it came to pass, as Peter passed throughout all *quarters*, 32  
he came down also to the saints which dwelt at Lydda. And  
there he found a certain man named Eneas, which had kept his 33  
bed eight years, and was sick of the palsy. And Peter said unto 34  
him, Eneas, Jesus Christ maketh thee whole: arise, and make  
thy bed. And he arose immediately. 'And all that dwelt at 35  
Lydda and Saron saw him, and turned to the Lord.

Now there was at Joppa a certain disciple named Tabitha, 36  
(which by interpretation is called Dorcas;) this woman was full of  
good works and alms-deeds which she did. And it came to pass 37  
in those days; that she was sick, and died; whom when they had  
washed, they laid *her* in an upper chamber. And forasmuch as 38  
Lydda was nigh to Joppa, and the disciples had heard that Peter  
was there, they sent unto him two men, desiring *him* that he  
would not delay to come to them. Then Peter arose, and went 39  
with them. When he was come, they brought him into the up-  
per chamber: and all the widows stood by him weeping, and  
showing the coats and garments which Dorcas made, while she  
was with them. But Peter put them all forth, and kneeled 40  
down, and prayed; and turning *him* to the body, said, Tabitha,  
arise! And she opened her eyes: and when she saw Peter, she  
sat up: and he gave her *his* hand, and lifted her up; and when 41  
he had called the saints and widows, he presented her alive.  
And it was known throughout all Joppa: and many believed in 42  
the Lord. And it came to pass, that he tarried many days in 43  
Joppa with one Simon a tanner.

THERE was a certain man in Cesarea, called Cornelius, a 10  
centurion of the band called the Italian *band*, 'a devout man, and 2  
one that feared God with all his house, which gave much alms to  
the people, and prayed to God always. He saw in a vision evi- 3  
dently, about the ninth hour of the day, an angel of God coming  
in to him, and saying unto him, Cornelius! And when he looked 4  
on him, he was afraid, and said, What is it, Lord? And he said  
unto him, Thy prayers and thine alms are come up for a memo-  
rial before God. And now send men to Joppa, and call for *one* 5  
Simon, whose surname is Peter: he lodgeth with one Simon a 6  
tanner, whose house is by the sea-side: he shall tell thee what



thou oughtest to do. And when the angel which spake unto 7  
 Cornelius was departed, he called two of his household servants,  
 and a devout soldier of them that waited on him continually;  
 and when he had declared all *these* things unto them, he sent 8  
 them to Joppa.

On the morrow, as they went on their journey, and drew nigh 9  
 unto the city, Peter went up upon the house-top to pray, about  
 the sixth hour: and he became very hungry, and would have 10  
 eaten: but while they made ready, he fell into a trance, 'and saw 11  
 heaven opened, and a certain vessel descending unto him, as it  
 had been a great sheet knit at the four corners, and let down to  
 the earth: wherein were all manner of four-footed beasts of the 12  
 earth, and wild beasts, and creeping things, and fowls of the air.  
 And there came a voice to him, 'Rise, Peter; kill, and eat.' 13  
 But Peter said, Not so, Lord; for I have never eaten any thing 14  
 that is common or unclean. And the voice *spake* unto him again 15  
 the second time, What God hath cleansed, *that* call not thou com-  
 mon. This was done thrice: and the vessel was received up 16  
 again into heaven. Now while Peter doubted in himself what 17  
 this vision which he had seen should mean, behold, the men  
 which were sent from Cornelius had made inquiry for Simon's  
 house, and stood before the gate, 'and called and asked whether 18  
 Simon, which was surnamed Peter, were lodged there. While 19  
 Peter thought on the vision, the Spirit said unto him, Behold,  
 three men seek thee; arise therefore, and get thee down, and go 20  
 with them, doubting nothing: for I have sent them. 'Then Peter 21  
 went down to the men which were sent unto him from Cornelius;  
 and said, Behold, I am he whom ye seek: what *is* the cause 22  
 wherefore ye are come? And they said, Cornelius the centurion,  
 a just man, and one that feareth God, and of good report among  
 all the nation of the Jews, was warned from God by a holy angel  
 to send for thee into his house, and to hear words of thee. Then 23  
 called he them in, and lodged *them*.

AND on the morrow Peter went away with them. And certain  
 brethren from Joppa accompanied him. And the morrow after 24  
 they entered into Cesarea. And Cornelius waited for them, and  
 had called together his kinsmen and near friends. And as Peter 25  
 was coming in, Cornelius met him, and fell down at his feet, and  
 worshipped *him*. But Peter took him up, saying, Stand up: I 26  
 myself also am a man. And as he talked with him, he went in, 27  
 and found many that were come together. And he said unto 28  
 them, Ye know how that it is an unlawful thing for a man that is  
 a Jew to keep company, or come unto one of another nation;  
 but God hath showed me that I should not call any man common  
 or unclean. Therefore came I *unto you* without gainsaying, as 29  
 soon as I was sent for: I ask therefore for what intent ye have  
 sent for me? And Cornelius said, Four days ago I was fasting 30  
 until this hour; and at the ninth hour I prayed in my house, and  
 behold, a man stood before me in bright clothing, 'and said, Cor- 31  
 nelius, thy prayer is heard, and thine alms are had in remem-  
 brance in the sight of God. Send therefore to Joppa, and call 32

hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner, by the sea-side; who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and 33 thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

THEN Peter opened *his* mouth, and said, Of a truth I perceive 34 that God is no respecter of persons: but in every nation he that 35 feareth him and worketh righteousness, is accepted with him. The word which *God* sent unto the children of Israel, preaching 36 peace by Jesus Christ: (he is Lord of all:) 'that word, *I say*, ye 37 know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed 38 Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all 39 things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised 40 up the third day, and showed him openly,—not to all the people, 41 but unto witnesses chosen before of God, *even* to us, who did eat and drink with him,—after he rose from the dead. And he com- 42 manded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. To him give all the prophets witness, that through his name who- 43 soever believeth in him shall receive remission of sins. . . .

WHILE Peter yet spake these words, the Holy Ghost fell on all 44 them which heard the word. And they of the circumcision which 45 believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, 'for they heard them speak with tongues, and magnify 46 God. Then answered Peter, 'Can any man forbid water, that 47 these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized 48 in the name of the Lord. Then prayed they him to tarry certain days.

AND the Apostles and brethren that were in Judea, heard that 11 the Gentiles had also received the word of God. And when 2 Peter was come up to Jerusalem, they that were of the circumcision contended with him, 'saying, Thou wentest in to men un- 3 circumcised, and didst eat with them. But Peter rehearsed *the* 4 *matter* from the beginning, and expounded *it* by order unto them, saying, 'I was in the city of Joppa praying: and in a trance I saw 5 a vision, A certain vessel descending, as it had been a great sheet, let down from heaven by four corners; and it came even to me: upon the which when I had fastened mine eyes, I considered, 6 and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Rise, Peter: slay, and eat. But I said, Not so, Lord; 7 for nothing common or unclean hath at any time entered into my 8 mouth. But the voice answered me again from heaven, What 9 God hath cleansed, *that* call not thou common. And this was 10

done three times: and all were drawn up again into heaven. And behold, immediately there were three men already come 11 unto the house where I was, sent from Cesarea unto me. And 12 the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered into the man's house: and he showed us how he had seen an angel in his house, 13 which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, 14 whereby thou and all thy house shall be saved. And as I began 15 to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said; 16 'John indeed baptized with water; but ye shall be baptized with the Holy Ghost.' Forasmuch then as God gave them the like 17 gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God? When they heard these 18 things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life!

NOW they which were scattered abroad upon the persecution 19 that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which when 20 they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and 21 a great number believed, and turned unto the Lord.

THEN tidings of these things came unto the ears of the church 22 which was in Jerusalem, and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen 23 the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a 24 good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord. Then departed Barnabas to 25 Tarsus, to seek Saul: and when he had found him, he brought 26 him unto Antioch. And it came to pass, that a whole year they 27 assembled themselves with the church, and taught much people. And the disciples were called CHRISTIANS first in Antioch.

AND in these days came prophets from Jerusalem to Antioch. And there stood up one of them named Agabus, and signified by 28 the Spirit, that there should be great dearth throughout all the world: (which came to pass in the days of Claudius Cesar.) Then the disciples, every man according to his ability, deter- 29 mined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of 30 Barnabas and Saul.

NOW about that time, Herod the king stretched forth *his* 12 hands to vex certain of the church. And he killed James the 2 brother of John with the sword. And because he saw it pleased 3 the Jews, he proceeded further to take Peter also, (then were the days of unleavened bread.) And when he had apprehended 4 him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth 5 to the people. Peter therefore was kept in prison: but prayer

was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly! And his chains fell off from *his* hands. 'And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of its own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the LORD hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together, praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. 'But Peter continued knocking. And when they had opened *the door*, and saw him, they were astonished. But he beckoning unto them with the hand to hold their peace, declared unto them how the LORD had brought him out of the prison. And he said, Go show these things unto James, and to the brethren. And he departed, and went into another place. Now as soon it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

AND Herod was highly displeased with them of Tyre and Sidon. But they came with one accord to him, and having made Blastus the king's chamberlain their friend, desired peace, because their country was nourished by the king's *country*. And upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, *saying, It is the voice of a god*, and not of a man. And immediately the angel of the LORD smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. But the word of God grew and multiplied.

AND Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark. Now there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon



that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

So they being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews. And they had also John to *their* minister. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus; which was with the Deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas--the sorcerer (for so is his name by interpretation)--withstood them, seeking to turn away the Deputy from the faith. Then Saul, (who also *is* called Paul,) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the Deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jerusalem. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men *and* brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with *his* hand, said, Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And after that, he gave *unto them* judges, about the space of four hundred and fifty years, until Samuel the prophet. And afterwards they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king: to whom also he gave testimony and said, "I have found David the *son* of Jesse, a man after mine own heart, which shall fulfill all my will." Of this man's seed hath God, according to *his* promise, raised unto Israel a Savior, Jesus: when John had first preached--be-



fore His coming—the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, ‘Who think ye 25 that I am? I am not *he*. But behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.’ Men and 26 brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they 27 knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled *them* in condemning *him*. And though they found no cause of death *in him*, yet desired they 28 Pilate that he should be slain. And when they had fulfilled all 29 that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre. But God raised him from the dead: 30 and he was seen many days of them which came up with him 31 from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise 32 which was made unto the fathers, God hath fulfilled the same 33 unto us their children, in that he hath raised up Jesus again: as it is also written in the second Psalm,

Thou art my son,  
This day have I begotten thee.

And as concerning that he raised him up from the dead, *now* no 34 more to return to corruption, he said on this wise,

I will give you the sure mercies of David.

Wherefore, he saith also in another *psalm*, 35

Thou shalt not suffer thy Holy One to see corruption.

For David, after he had served his own generation by the will 36 of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised again, saw no corruption. 37 Be it known unto you therefore, men and brethren, that through 38 this man is preached unto you the forgiveness of sins; and by him 39 all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware, therefore, lest 40 that come upon you which is spoken of in the prophets;

Behold, ye despisers, and wonder, and perish:  
For I work a-work in your days,  
A work which ye shall in no wise believe,  
Though a man declare it unto you. 41

AND when the Jews were gone out of the synagogue, the Gen- 42 tiles besought that these words might be preached to them the next sabbath. Now, when the congregation was broken up, 43 many of the Jews and religious proselytes followed Paul and Barnabas; who speaking to them, persuaded them to continue in the grace of God. And the next sabbath-day came almost the 44 whole city together to hear the word of God. But when the 45 Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and 46 said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge your-

selves unworthy of everlasting life, lo, we turn to the Gentiles: 47  
for so hath the Lord commanded us, *saying*,

I have set thee to be a light of the Gentiles,  
That thou shouldest be for salvation unto the ends of the earth.

And when the Gentiles heard this, they were glad, and glori- 48  
fied the word of the Lord: and as many as were ordained to 49  
eternal life believed. And the word of the Lord was published 49  
throughout all the region. But the Jews stirred up the devout 50  
and honorable women, and the chief men of the city, and raised  
persecution against Paul and Barnabas, and expelled them out of  
their coasts. But they shook off the dust of their feet against 51  
them, and came unto Iconium. And the disciples were filled 52  
with joy and with the Holy Ghost.

AND it came to pass in Iconium, that they went both together 14  
into the synagogue of the Jews, and so spake, that a great multi-  
tude, both of the Jews, and also of the Greeks, believed. But 2  
the unbelieving Jews stirred up the Gentiles, and made their  
minds evil-affected against the brethren. Long time therefore 3  
abode they speaking boldly in the Lord, which gave testimony  
unto the word of his grace, and granted signs and wonders to be  
done by their hands. But the multitude of the city was divided: 4  
and part held with the Jews, and part with the Apostles. And 5  
when there was an assault made both of the Gentiles, and also  
of the Jews, with their rulers, to use *them* despitefully, and to  
stone them, 'they were aware of *it*, and fled unto Lystra and 6  
Derbe, cities of Lycaonia, and unto the region that lieth round  
about: and there they preached the gospel. 7

AND there sat a certain man at Lystra, impotent in his feet, 8  
being a cripple from his mother's womb, who never had walked.  
The same heard Paul speak: who stedfastly beholding him, and 9  
perceiving that he had faith to be healed, said with a loud voice, 10  
Stand upright on thy feet. And he leaped and walked. 'And 11  
when the people saw what Paul had done, they lifted up their  
voices, saying in the speech of Lycaonia, 'The gods are come  
down to us in the likeness of men!' And they called Barnabas, 12  
Jupiter; and Paul, Mercurius, because he was the chief speaker.  
Then the priest of Jupiter, which was before their city, brought 13  
oxen and garlands unto the gates, and would have done sacrifice  
with the people. Which when the Apostles, Barnabas and Paul, 14  
heard of, they rent their clothes, and ran in among the people,  
crying out, 'and saying, Sirs, why do ye these things? We also 15  
are men of like passions with you, and preach unto you, that ye  
should turn from these vanities unto the living God, which made  
heaven, and earth, and the sea, and all things that are therein:  
who in times past suffered all nations to walk in their own ways: 16  
nevertheless, he left not himself without witness, in that he did 17  
good, and gave us rain from heaven, and fruitful seasons, filling  
our hearts with food and gladness. And with these sayings 18  
scarce restrained they the people, that they had not done sacrifice  
unto them.

AND there came thither *certain* Jews from Antioch, and Ico- 19

nium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

AND when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch, 'confirming the souls of the disciples, and exhorting them to continue in the faith, and 'that we must through much tribulation enter into the kingdom of God.' And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia: and thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples.

AND certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the Apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

AND the Apostles and elders came together to consider of this matter. And when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles, by my mouth, should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us: and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe, that through the grace of the Lord Jesus Christ, we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me. Simon hath de-

clared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the 15 prophets; as it is written,

After this I will return, 16  
And will build again the tabernacle of David,  
Which is fallen down;  
And I will build again the ruins thereof,  
And I will set it up:  
That the residue of men might seek after the Lord, 17  
And all the Gentiles,  
Upon whom my name is called,  
Saith the Lord, who doeth all these things.

Known unto God are all his works from the beginning of the 18 world. Wherefore my sentence is, that we trouble not them, 19 which from among the Gentiles are turned to God: but that we 20 write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For 21 Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

THEN pleased it the Apostles and elders, with the whole 22 church, to send chosen men of their own company to Antioch, with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote *letters* by 23 them after this manner:

'The Apostles, and elders, and brethren, *send* greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. Forasmuch as 24 we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law; to whom we gave no *such* commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul, men that have hazarded their lives for the name of 25 our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall 26 also tell *you* the same things by mouth. For it seemed good to the Holy 27 Ghost, and to us, to lay upon you no greater burden than these necessary 28 things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, 29 ye shall do well. Fare ye well.'

So when they were dismissed, they came to Antioch: and 30 when they had gathered the multitude together, they delivered the epistle. Which when they had read, they rejoiced for the 31 consolation. And Judas and Silas being prophets also themselves, exhorted the brethren with many words, and confirmed 32 them. And after they had tarried *there* a space, they were let 33 go in peace from the brethren unto the Apostles. Notwithstanding, 34 it pleased Silas to abide there still. Paul also and Barnabas 35 continued in Antioch, teaching and preaching the word of the Lord, with many others also.

AND some days after, Paul said unto Barnabas, Let us go 36 again and visit our brethren, in every city where we have preached the word of the Lord, *and see* how they do. And Bar- 37 nabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who 38 departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, 39



that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus. And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches. Then came he to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus; the son of a certain woman which was a Jewess; and believed, but his father was a Greek: who was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek. And as they went through the cities, they delivered them the decrees, to keep, that were ordained of the Apostles and elders who were at Jerusalem. And so were the churches established in the faith, and increased in number daily.

Now, when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia; after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia, came down to Troas. And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, 'Come over into Macedonia, and help us.' And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering, that the Lord had called us to preach the gospel unto them.

THEREFORE loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women who resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

AND it came to pass as we went to prayer, a certain damsel possessed with a spirit of divination, met us, who brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this did she many days. But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our



city, and teach customs which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*. And when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely. Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

AND at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas; and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. And when it was day, the magistrates sent the sergeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly, uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay, verily; but let them come themselves, and fetch us out. And the sergeants told these words unto the magistrates: and they feared when they heard that they were Romans. And they came and besought them, and brought *them* out, and desired *them* to depart out of the city. And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

NOW when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that 'this Jesus, whom I preach unto you, is Christ.' And some of them believed, and consorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews who believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought

to bring them out to the people. And when they found them 6  
 not, they drew Jason and certain brethren unto the rulers of the 7  
 city, crying, These that have turned the world upside down, are  
 come hither also! 'whom Jason hath received: and these all do 8  
 contrary to the decrees of Cesar, saying, That there is another 9  
 king, *one* Jesus. And they troubled the people, and the rulers 10  
 of the city, when they heard these things. And when they had 11  
 taken security of Jason and of the others, they let them go. And 12  
 the brethren immediately sent away Paul and Silas by night unto  
 Berea: who coming *thither*, went into the synagogue of the Jews.  
 These were more noble than those in Thessalonica, in that they 13  
 received the word with all readiness of mind, and searched the  
 scriptures daily, whether those things were so. Therefore many 14  
 of them believed; also of honorable women which were Greeks,  
 and of men not a few. But when the Jews of Thessalonica had 15  
 knowledge that the word of God was preached of Paul at Berea,  
 they came thither also, and stirred up the people. And then im-  
 mediately the brethren sent away Paul, to go, as it were, to the  
 sea: but Silas and Timotheus abode there still. And they that 16  
 conducted Paul brought him unto Athens: and receiving a com-  
 mandment unto Silas and Timotheus to come to him with all  
 speed, they departed.

Now, while Paul waited for them at Athens, his spirit was 16  
 stirred in him, when he saw the city wholly given to idolatry.  
 Therefore disputed he in the synagogue with the Jews, and with 17  
 the devout persons, and in the market daily with them that met  
 with him. Then certain philosophers of the Epicureans, and 18  
 of the Stoics, encountered him. And some said, What will this  
 babbler say? other some, He seemeth to be a setter forth of  
 strange gods: because he preached unto them Jesus, and the re-  
 surrection. And they took him, and brought him unto Areopa- 19  
 gus, saying, May we know what this new doctrine, whereof thou  
 speakest, *is*? For thou bringest certain strange things to our ears; 20  
 we would know therefore what these things mean. (For all the 21  
 Athenians and strangers which were there, spent their time in  
 nothing else, but either to tell, or to hear some new thing.) Then 22  
 Paul stood in the midst of Mars-hill, and said, Ye men of Athens,  
 I perceive that in all things ye are too superstitious. For as I 23  
 passed by, and beheld your devotions, I found an altar with this  
 inscription, 'TO THE UNKNOWN GOD.' Whom therefore ye igno-  
 rantly worship, him declare, I unto you. God that made the 24  
 world, and all things therein, seeing that he is Lord of heaven  
 and earth, dwelleth not in temples made with hands: neither is 25  
 worshipped with men's hands, as though he needed any thing,  
 seeing he giveth to all life, and breath, and all things: and hath 26  
 made of one blood all nations of men to dwell on all the face of  
 the earth, and hath determined the times before appointed, and  
 the bounds of their habitation; that they should seek the Lord, 27  
 if haply they might feel after him, and find him, though he be  
 not far from every one of us; for in him we live, and move, and  
 have our being; as certain also of your own poets have said, 28

'For we are also his offspring.'

Forasmuch then as we are the offspring of God, we ought not 29  
to think that the Godhead is like unto gold, or silver, or stone,  
graven by art and man's device. And the times of this ignorance 30  
God winked at; but now commandeth all men everywhere to  
repent: because he hath appointed a day, in the which he will 31  
judge the world in righteousness, by *that* man whom he hath ord-  
ained; *whereof* he hath given assurance unto all men, in that  
he hath raised him from the dead. . . .

AND when they heard of the resurrection of the dead, some 32  
mocked: and others said, We will hear thee again of this *matter*.  
'So Paul departed from among them. 'Howbeit, certain men 33  
clave unto him, and believed: among the which *was* Dionysius  
the Areopagite, and a woman named Damaris, and others with  
them.

AFTER these things, Paul departed from Athens, and came 18  
to Corinth, 'and found a certain Jew named Aquila, born in 2  
Pontus, lately come from Italy with his wife Priscilla, (because  
that Claudius had commanded all Jews to depart from Rome,) 3  
and came unto them. And because he was of the same craft, 3  
he abode with them, and wrought, (for by their occupation they  
were tent-makers.) And he reasoned in the synagogue every 4  
sabbath, and persuaded the Jews and the Greeks. And when 5  
Silas and Timotheus were come from Macedonia, Paul was  
pressed in spirit, and testified to the Jews *that* Jesus *was* Christ.  
And when they opposed themselves, and blasphemed, he shook 6  
*his* raiment, and said unto them, Your blood *be* upon your own  
heads: *I am* clean: from henceforth I will go unto the Gentiles.  
And he departed thence, and entered into a certain *man's* house, 7  
named Justus, *one* that worshipped God, whose house joined hard  
to the synagogue. And Crispus, the chief ruler of the synagogue, 8  
believed on the Lord with all his house: and many of the Co-  
rinthians hearing, believed, and were baptized. Then spake the 9  
Lord to Paul in the night by a vision, Be not afraid, but speak,  
and hold not thy peace: for I am with thee, and no man shall 10  
set on thee, to hurt thee; for I have much people in this city.  
And he continued *there* a year and six months, teaching the word 11  
of God among them.

AND when Gallio was the deputy of Achaia, the Jews made 12  
insurrection with one accord against Paul, and brought him to  
the judgment-seat, 'saying, This *fellow* persuadeth men to worship 13  
God contrary to the law. And when Paul was now about to open 14  
*his* mouth, Gallio said unto the Jews, If it were a matter of wrong  
or wicked lewdness, O *ye* Jews, reason would that I should bear  
with you: but if it be a question of words and names, and *of* your 15  
law, look ye *to it*: for I will be no judge of such *matters*. And he 16  
drave them from the judgment-seat. Then all the Greeks took 17  
Sosthenes, the chief ruler of the synagogue, and beat *him* before  
the judgment-seat. And Gallio cared for none of those things

AND Paul *after this* tarried *there* yet a good while, and then 18  
took his leave of the brethren, and sailed thence into Syria, and

with him Priscilla, and Aquila; having shorn *his* head in Cenchrea: for he had a vow. And he came to Ephesus, and left them there: but he himself entered into the synagogue and reasoned with the Jews. When they desired *him* to tarry longer time with them, he consented not: but bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. And when he had landed at Cesarea, and gone up and saluted the church, he went down to Antioch.

AND after he had spent some time *there*, he departed and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples. And a certain Jew, named Apollos, born at Alexandria, an eloquent man, *and* mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord: and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom, when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace. For he mightily convinced the Jews, *and that* publicly, showing by the scriptures, that Jesus was Christ.

AND it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, ' he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 'Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus. And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick, handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them.

THEN certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord



Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of *one* Sceva a Jew, *and* chief of the 14 priests, which did so. And the evil spirit answered and said, 15 Jesus I know, and Paul I know; but who are ye? And the man 16 in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews 17 and Greeks also dwelling at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified. And many that 18 believed came, and confessed, and showed their deeds. Many 19 also of them which used curious arts, brought their books together, and burned them before all *men*; and they counted the price of them, and found *it* fifty thousand *pieces* of silver. So 20 mightily grew the word of God, and prevailed.

AFTER these things were ended, Paul purposed in the spirit, 21 when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered 22 unto him, Timotheus and Erastus; *but* he himself stayed in Asia for a season. And the same time there arose no small stir about 23 that way. For a certain *man* named Demetrius, a silversmith, 24 which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, 'and said, Sirs, ye know that by this craft we 25 have our wealth: moreover, ye see and hear, that not alone at 26 Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, That they be no gods which are made with hands. So that not only this our craft 27 is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world, worshippeth. And when they heard *these sayings*, they were full of wrath, and 28 cried out, saying, Great is Diana of the Ephesians! And the 29 whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul 30 would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his 31 friends, sent unto him, desiring *him* that he would not adventure himself into the theatre. Some therefore cried one thing, and 32 some another: for the assembly was confused, and the more part knew not wherefore they were come together. And they drew 33 Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. But when they knew that he was 34 a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians! And when the town-clerk had 35 appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter? Seeing then that these things cannot be 36



spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers 37 of churches, nor yet blasphemers of your goddess. Wherefore, 38 if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. But if ye inquire any thing con- 39 cerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's up- 40 roar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the 41 assembly.

AND after the uproar was ceased, Paul called unto *him* the 20 disciples, and embraced *them*, and departed to go into Macedonia. And when he had gone over those parts, and had given them 2 much exhortation, he came into Greece, ' and *there* abode three 3 months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. And there accompanied him into Asia, Sopater of Berea; and of 4 the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus, and Trophimus. These going before, tarried for us at Troas. And we sailed 5,6 away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

AND upon the first *day* of the week, when the disciples came 7 together to break bread, Paul preached unto them, (ready to depart on the morrow) and continued his speech until midnight. And there were many lights in the upper chamber, where they 8 were gathered together. And there sat in a window a certain 9 young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul 10 went down, and fell on him, and embracing *him*, said, Trouble not yourselves; for his life is in him. When he therefore was 11 come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they 12 brought the young man alive, and were not a little comforted. And we went before to ship, and sailed unto Assos, there in- 13 tending to take in Paul: for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him 14 in, and came to Mitylene. And we sailed thence, and came the 15 next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogylium; and the next *day* we came to Miletus. For Paul had determined to sail by Ephesus, because 16 he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

AND from Miletus he sent to Ephesus, and called the elders of 17 the church. And when they were come to him, he said unto 18 them, ' Ye know, from the first day that I came into Asia, after ' what manner I have been with you at all seasons, serving the 19 ' Lord with all humility of mind, and with many tears and tempta-

'tions, which befell me by the laying in wait of the Jews, 'and 20  
 'how I kept back nothing that was profitable *unto you*, but have  
 'showed you, and have taught you publicly, and from house to  
 'house, 'testifying both to the Jews, and also to the Greeks, 21  
 'repentance toward God, and faith toward our Lord Jesus Christ.  
 'And now behold, I go bound in the spirit unto Jerusalem, not 22  
 'knowing the things that shall befall me there: save that the 23  
 'Holy Ghost witnesseth in every city, saying, 'That bonds and  
 'afflictions abide me. But none of these things move me, neither 24  
 'count I my life dear unto myself, so that I might finish my  
 'course with joy, and the ministry which I have received of the  
 'Lord Jesus, to testify the gospel of the grace of God. And now, 25  
 'behold, I know that ye all, among whom I have gone preaching  
 'the kingdom of God, shall see my face no more. Wherefore I 26  
 'take you to record this day, that I *am* pure from the blood of all  
 'men, for I have not shunned to declare unto you all the coun- 27  
 'sel of God. Take heed therefore unto yourselves, and to all the 28  
 'flock over the which the Holy Ghost hath made you overseers,  
 'to feed the church of God, which he hath purchased with his  
 'own blood. For I know this, that after my departing shall 29  
 'grievous wolves enter in among you, not sparing the flock. Also 30  
 'of your own selves shall men arise, speaking perverse things to  
 'draw away disciples after them. Therefore watch; and re- 31  
 'member, that by the space of three years I ceased not to warn  
 'every one night and day with tears. And now, brethren, I com- 32  
 'mend you to God, and to the word of his grace, which is able to  
 'build you up, and to give you an inheritance among all them  
 'which are sanctified. I have coveted no man's silver, or gold, or 33  
 'apparel. Yea, ye yourselves know, that these hands have min- 34  
 'istered unto my necessities, and to them that were with me. I 35  
 'have showed you all things, how that so laboring ye ought to  
 'support the weak, and to remember the words of the Lord  
 'Jesus, how he said, "It is more blessed to give than to receive."'  
 And when he had thus spoken, he kneeled down and prayed 36  
 with them all. And they all wept sore, and fell on Paul's neck, 37  
 and kissed him, 'sorrowing most of all for the words which he 38  
 spake, that they should see his face no more. And they accom-  
 panied him unto the ship.

AND it came to pass, that after we were gotten from them, and 21  
 had launched, we came with a straight course unto Coos, and  
 the *day* following unto Rhodes, and from thence unto Patara;  
 and finding a ship sailing over unto Phenicia, we went aboard, 2  
 and set forth. Now when we had discovered Cyprus, we left it 3  
 on the left hand, and sailed unto Syria, and landed at Tyre: for  
 there the ship was to unlade her burden. And finding disciples, 4  
 we tarried there seven days: who said to Paul through the  
 Spirit, that he should not go up to Jerusalem. And when we 5  
 had accomplished those days, we departed, and went our way;  
 and they all brought us on our way, with wives and children, till  
 we were out of the city: and we kneeled down on the shore, and  
 prayed. And when we had taken our leave one of another, we 6

took ship; and they returned home again. And when we had 7  
 finished *our* course from Tyre, we came to Ptolemais, and saluted  
 the brethren, and abode with them one day. And the next *day* 8  
 we that were of Paul's company departed, and came unto Cesa-  
 rea; and we entered into the house of Philip the evangelist,  
 which was *one* of the seven; and abode with him. And the 9  
 same man had four daughters, virgins, which did prophesy. And 10  
 as we tarried *there* many days, there came down from Judea a  
 certain prophet, named Agabus. And when he was come unto 11  
 us, he took Paul's girdle, and bound his own hands and feet, and  
 said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem  
 bind the man that owneth this girdle, and shall deliver *him* into  
 the hands of the Gentiles. And when we heard these things, 12  
 both we, and they of that place, besought him not to go up to  
 Jerusalem. Then Paul answered, What mean ye to weep, and 13  
 to break my heart? for I am ready not to be bound only, but also  
 to die at Jerusalem for the name of the Lord Jesus. And when 14  
 he would not be persuaded, we ceased, saying, The will of the  
 Lord be done. And after those days we took up our carriages, 15  
 and went up to Jerusalem. There went with us also *certain* of 16  
 the disciples of Cesarea, and brought with them one Mnason of  
 Cyprus, an old disciple, with whom we should lodge.

AND when we were come to Jerusalem, the brethren received 17  
 us gladly. And the *day* following, Paul went in with us unto 18  
 James: and all the elders were present. And when he had sa- 19  
 luted them, he declared particularly what things God had  
 wrought among the Gentiles by his ministry. And when they 20  
 heard *it*, they glorified the Lord, and said unto him, Thou seest,  
 brother, how many thousands of Jews there are which believe;  
 and they are all zealous of the law; 'and they are informed of 21  
 thee, that thou teachest all the Jews which are among the Gen-  
 tiles to forsake Moses, saying, That they ought not to circum-  
 cise *their* children, neither to walk after the customs. What is 22  
 it therefore? the multitude must needs come together: for they  
 will hear that thou art come. Do therefore this that we say to 23  
 thee: We have four men which have a vow on them; 'them 24  
 take, and purify thyself with them, and be at charges with them,  
 that they may shave *their* heads: and all may know that those  
 things whereof they were informed concerning thee, are nothing;  
 but *that* thou thyself also walkest orderly, and keepest the law.  
 As touching the Gentiles which believe, we have written *and* 25  
 concluded that they observe no such thing, save only that they  
 keep themselves from *things* offered to idols, and from blood, and  
 from *things* strangled, and from fornication. Then Paul took the 26  
 men, and the next day purifying himself with them, entered into  
 the temple, to signify the accomplishment of the days of purifica-  
 tion, until that an offering should be offered for every one of  
 them.

AND when the seven days were almost ended, the Jews, which 27  
 were of Asia, when they saw him in the temple, stirred up all  
 the people, and laid hands on him, 'crying out, Men of Israel, 28

help. This is the man that teacheth all *men* everywhere against the people, and the law, and this place: and further, brought Greeks also into the temple; and hath polluted this holy place. (For they had seen before with him in the city, Trophimus, an Ephesian, whom they supposed that Paul had brought into the temple.) And all the city was moved, and the people ran together: and they took Paul and drew him out of the temple. And forthwith the doors were shut. 'And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar; who immediately took soldiers and centurions, and ran down unto them. And when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain came near and took him, and commanded *him* to be bound with two chains: and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was that he was borne of the soldiers, for the violence of the people. For the multitude of the people followed after, crying, Away with him! And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people.

AND when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying, 'Men, brethren, and fathers, hear ye my defence *which I make* now unto you—(and when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)—'I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high-priest doth bear me witness, and all the estate of the elders; from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem to be punished. And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul! Saul! why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said



unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*, ' came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee; and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

AND they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth! for it is not fit that he should live! And as they cried out, and cast off *their* clothes, and threw dust in the air, ' the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. ' And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free-born*. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

ON the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them. And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day. . . .

AND the high-priest Ananias commanded them that stood by him, to smite him on the mouth. Then said Paul unto him, God shall smite thee, *thou* whited wall! for sittest thou to judge me after the law, and commandest me to be smitten contrary to the



law? And they that stood by, said, Revilest thou God's high- 4  
priest? Then said Paul, I wist not, brethren, that he was the high- 5  
priest: for it is written, "Thou shalt not speak evil of 6  
the ruler of thy people." But when Paul perceived that 7  
the one part were Sadducees, and the other Pharisees, he cried 8  
out in the council, Men *and* brethren, I am a Pharisee, the son 9  
of a Pharisee: of the hope and resurrection of the dead I am  
called in question. And when he had so said, there arose a dissen-  
sion between the Pharisees and the Sadducees: and the multi-  
tude was divided. For the Sadducees say that there is no resur-  
rection, neither angel nor spirit: but the Pharisees confess both.  
And there arose a great cry: and the Scribes *that were* of the  
Pharisees' part arose, and strove, saying, We find no evil in this  
man: but if a spirit or an angel hath spoken to him, let us not  
fight against God.

AND when there arose a great dissension, the chief captain, 10  
fearing lest Paul should have been pulled in pieces of them,  
commanded the soldiers to go down, and to take him by force  
from among them, and to bring *him* into the castle.

AND the night following, the Lord stood by him, and said, Be 11  
of good cheer, Paul: for as thou hast testified of me in Jerusa-  
lem, so must thou bear witness also at Rome. And when it was 12  
day, certain of the Jews banded together, and bound themselves  
under a curse, saying, That they would neither eat nor drink till  
they had killed Paul. And they were more than forty which 13  
had made this conspiracy. And they came to the chief priests 14  
and elders, and said, We have bound ourselves under a great  
curse, that we will eat nothing until we have slain Paul. Now 15  
therefore ye with the council signify to the chief captain, that  
he bring him down unto you to-morrow, as though ye would in-  
quire something more perfectly concerning him: and we, or ever  
he come near, are ready to kill him. And when Paul's sister's 16  
son heard of their lying in wait, he went and entered into the  
castle, and told Paul. Then Paul called one of the centurions 17  
unto *him*, and said, Bring this young man unto the chief captain;  
for he hath a certain thing to tell him. So he took him, and 18  
brought *him* to the chief captain, and said, Paul the prisoner  
called me unto *him*, and prayed me to bring this young man  
unto thee, who hath something to say unto thee. Then the chief 19  
captain took him by the hand and went *with him* aside privately,  
and asked *him*, What is that thou hast to tell me? And he said, 20  
The Jews have agreed to desire thee, that thou wouldest bring  
down Paul to-morrow into the council, as though they would in-  
quire somewhat of him more perfectly. But do not thou yield 21  
unto them: for there lie in wait for him of them more than forty  
men, which have bound themselves with an oath, that they will  
neither eat nor drink till they have killed him: and now are they  
ready, looking for a promise from thee. So the chief captain 22  
*then* let the young man depart, and charged *him*, See thou tell no  
man that thou hast showed these things to me.

AND he called unto him two centurions, saying, Make ready 23

two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; and provide *them* beasts, that they may set Paul on, and 24 bring *him* safe unto Felix the governor. And he wrote a letter 25 after this manner:

Claudius Lysias, unto the most excellent governor Felix, *sendeth* greeting. 26  
 This man was taken of the Jews, and should have been killed of them: then 27  
 came I with an army, and rescued him, having understood that he was a 28  
 Roman. And when I would have known the cause wherefore they accused him, 29  
 I brought him forth into their council: whom I perceived to be accused of 30  
 questions of their law; but to have nothing laid to his charge worthy of death 30  
 or of bonds. And when it was told me how that the Jews laid wait for the 30  
 man, I sent straightway to thee, and gave commandment to his accusers also, 30  
 to say before thee what *they* had against him. Farewell.

THEN the soldiers, as it was commanded them, took Paul, and 31 brought *him* by night to Antipatris. On the morrow they left 32 the horsemen to go with him, and returned to the castle: who, 33 when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him. And when the governor 34 had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia; 'I will hear thee,' said 35 he, 'when thine accusers are also come.' And he commanded him to be kept in Herod's judgment-hall.

AND after five days, Ananias the high-priest descended with 24 the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul. And when he was called 2 the forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done 3 unto this nation by thy providence, 'we accept *it* always, and in 3 all places, most noble Felix, with all thankfulness. Notwith- 4 standing, that I be not further tedious unto thee, I pray thee, that thou wouldest hear us of thy clemency a few words. For we 5 have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of 6 the sect of the Nazarenes: who also hath gone about to profane the temple: whom we took, and would have judged according 6 to our law, 'but the chief captain Lysias came *upon* us, and with 7 great violence took *him* away out of our hands, commanding his 8 accusers to come unto thee: by examining of whom, thyself mayest take knowledge of all these things whereof we accuse him. And the Jews also assented, saying, That these things 9 were so. Then Paul, after that the governor had beckoned unto 10 him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: because that thou mayest under- 11 stand, that there are yet but twelve days since I went up to Jerusalem to worship. And they neither found me in the temple 12 disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: neither can they prove the things 13 whereof they now accuse me. But this I confess unto thee, that 14 after the way which they call heresy, so worship I the God of

my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. Now, after many years, I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult: who ought to have been here before thee, and object, if they had aught against me. Or else let these same *here* say, if they have found any evil-doing in me, while I stood before the council, 'except it be for this one voice, that I cried, standing among them, 'Touching the resurrection of the dead I am called in question by you this day.' And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister, or come unto him.

AND after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. He hoped also that money should have been given him of Paul, that he might loose him; wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix's room: and Felix, willing to show the Jews a pleasure, left Paul bound.

NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem. Then the high-priest and the chief of the Jews informed him against Paul, and besought him, 'and desired favor against him, that he would send for him to Jerusalem; laying wait in the way to kill him. But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*. Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him. And when he had tarried among them more than ten days, he went down unto Cesarea; and the next day sitting on the judgment-seat, commanded Paul to be brought. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove; while he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all. But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Cesar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very

well knowest. For if I be an offender, or have committed any 11  
 thing worthy of death, I refuse not to die: but if there be none of  
 these things whereof these accuse me, no man may deliver me  
 unto them. I appeal unto Cesar. 'Then Festus, when he had 12  
 conferred with the council, answered, Hast thou appealed unto  
 Cesar? unto Cesar shalt thou go.

AND after certain days, king Agrippa and Bernice came unto 13  
 Cesarea, to salute Festus. And when they had been there many 14  
 days, Festus declared Paul's cause unto the king, saying, There 15  
 is a certain man left in bonds by Felix: about whom, when I  
 was at Jerusalem, the chief priests and the elders of the Jews  
 informed *me*, desiring to have judgment against him. To whom I 16  
 answered, It is not the manner of the Romans to deliver any man  
 to die, before that he which is accused have the accusers face to  
 face, and have license to answer for himself concerning the  
 crime laid against him. Therefore, when they were come hither, 17  
 without any delay on the morrow I sat on the judgment-seat, and  
 commanded the man to be brought forth; against whom, when 18  
 the accusers stood up, they brought none accusation of such  
 things as I supposed: but had certain questions against him of 19  
 their own superstition, and of one Jesus, which was dead, whom  
 Paul affirmed to be alive. And because I doubted of such man- 20  
 ner of questions, I asked *him* whether he would go to Jerusalem,  
 and there be judged of these matters. But when Paul had ap- 21  
 pealed to be reserved unto the hearing of Augustus, I commanded  
 him to be kept till I might send him to Cesar. Then Agrippa 22  
 said unto Festus, I would also hear the man myself. To-mor-  
 row, said he, thou shalt hear him.

AND on the morrow, when Agrippa was come, and Bernice, 23  
 with great pomp, and was entered into the palace of hearing,  
 with the chief captains and principal men of the city, at Festus'  
 commandment Paul was brought forth. And Festus said, King 24  
 Agrippa, and all men which are here present with us, ye see this  
 man about whom all the multitude of the Jews have dealt with  
 me, both at Jerusalem, and *also* here, crying that he ought not to  
 live any longer. But when I found that he had committed 25  
 nothing worthy of death, and that he himself hath appealed to  
 Augustus, I have determined to send him. Of whom I have no 26  
 certain thing to write unto my lord. Wherefore I have brought  
 him forth before you, and specially before thee, O king Agrippa,  
 that after examination had, I might have somewhat to write.  
 For it seemeth to me unreasonable to send a prisoner, and not 27  
 withal to signify the crimes *laid* against him.

THEN Agrippa said unto Paul, Thou art permitted to speak for 28  
 thyself. Then Paul stretched forth the hand, and answered for  
 himself: I think myself happy, king Agrippa, because I shall 2  
 answer for myself this day before thee, touching all the things  
 whereof I am accused of the Jews: especially, *because I know* 3  
 thee to be expert in all customs and questions which are among  
 the Jews: wherefore I beseech thee to hear me patiently. My 4  
 manner of life from my youth, which was at the first among mine



own nation at Jerusalem, know all the Jews, ' which knew me 5  
 from the beginning, (if they would testify,) that after the most  
 straitest sect of our religion, I lived a Pharisee. And now I 6  
 stand, and am judged for the hope of the promise made of God  
 unto our fathers: unto which *promise* our twelve tribes, instantly 7  
 serving *God* day and night, hope to come. For which hope's  
 sake, king Agrippa, I am accused of the Jews. Why should it 8  
 be thought a thing incredible with you, that God should raise the  
 dead? I verily thought with myself, that I ought to do many 9  
 things contrary to the name of Jesus of Nazareth. Which thing 10  
 I also did in Jerusalem: and many of the saints did I shut up in  
 prison, having received authority from the chief priests; and  
 when they were put to death, I gave my voice against *them*. And 11  
 I punished them oft in every synagogue, and compelled *them* to  
 blaspheme; and being exceedingly mad against them, I perse-  
 cuted *them* even unto strange cities. Whereupon, as I went to 12  
 Damascus, with authority and commission from the chief priests,  
 'at mid-day, O king, I saw in the way a light from heaven, above 13  
 the brightness of the sun, shining round about me, and them  
 which journeyed with me. And when we were all fallen to the 14  
 earth, I heard a voice speaking unto me, and saying in the He-  
 brew tongue, Saul! Saul! why persecutest thou me? *It is hard*  
*for thee to kick against the pricks.* And I said, Who art thou, 15  
 Lord? And he said, I am Jesus whom thou persecutest. 'But 16  
 rise, and stand upon thy feet: for I have appeared unto thee for  
 this purpose, to make thee a minister and a witness both of these  
 things which thou hast seen, and of those things in the which I  
 will appear unto thee; delivering thee from the people, and 17  
*from* the Gentiles, unto whom now I send thee, 'to open their 18  
 eyes, *and* to turn *them* from darkness to light, and *from* the power  
 of Satan unto God, that they may receive forgiveness of sins,  
 and inheritance among them which are sanctified by faith that  
 is in me. Whereupon, O king Agrippa, I was not disobedient 19  
 unto the heavenly vision: but showed first unto them of Damas- 20  
 cus, and at Jerusalem, and throughout all the coasts of Judea,  
 and *then* to the Gentiles, that they should repent and turn to God,  
 and do works meet for repentance. For these causes the Jews 21  
 caught me in the temple, and went about to kill *me*. Having 22  
 therefore obtained help of God, I continue unto this day, witness-  
 ing both to small and great, saying none other things than those  
 which the prophets and Moses did say should come: that Christ 23  
 should suffer, *and* that he should be the first that should rise  
 from the dead, and should show light unto the people, and to the  
 Gentiles.

AND as he thus spake for himself, Festus said with a loud 24  
 voice, Paul! thou art beside thyself! much learning doth make  
 thee mad! But he said, I am not mad, most noble Festus; but 25  
 speak forth the words of truth and soberness. For the king 26  
 knoweth of these things, before whom also I speak freely. For  
 I am persuaded that none of these things are hidden from him;  
 for this thing was not done in a corner. King Agrippa, believest 27



thou the prophets? I know that thou believest. 'Then Agrippa 28  
said unto Paul, Almost thou persuadest me to be a Christian.  
And Paul said, I would to God, that not only thou, but also all 29  
that hear me this day, were both almost, and altogether such as  
I am, except these bonds.

AND when he had thus spoken, the king rose up, and the gov- 30  
ernor, and Bernice, and they that sat with them: and when they 31  
were gone aside, they talked between themselves, saying, This  
man doeth nothing worthy of death, or of bonds. Then said 32  
Agrippa unto Festus, This man might have been set at liberty, if  
he had not appealed unto Cesar.

AND when it was determined, that we should sail into Italy, 27  
they delivered Paul and certain other prisoners unto *one* named  
Julius, a centurion of Augustus' band. And entering into a ship 2  
of Adramyttium, we launched, meaning to sail by the coasts of  
Asia, *one* Aristarchus, a Macedonian of Thessalonica, being with  
us. 'And the next *day* we touched at Sidon. And Julius cour- 3  
teously entreated Paul, and gave *him* liberty to go unto his  
friends to refresh himself. And when we had launched from 4  
thence, we sailed under Cyprus, because the winds were con-  
trary. And when we had sailed over the sea of Cilicia and Pam- 5  
phylia, we came to Myra, *a city* of Lycia. And there the centu- 6  
rion found a ship of Alexandria sailing into Italy; and he put us  
therein. And when we had sailed slowly many days, and scarce 7  
were come over against Cnidus, the wind not suffering us, we  
sailed under Crete, over against Salmone: and hardly passing it, 8  
came unto a place which is called, The Fair Havens; nigh  
whereunto was the city of Lasea. Now, when much time was 9  
spent, and when sailing was now dangerous, because the fast was  
now already past, Paul admonished *them*, 'and said unto them, 10  
Sirs, I perceive that this voyage will be with hurt and much  
damage, not only of the lading and ship, but also of our lives.  
Nevertheless, the centurion believed the master and the owner 11  
of the ship more than those things which were spoken by Paul.

AND because the haven was not commodious to winter in, the 12  
more part advised to depart thence also, if by any means they  
might attain to Phenice, *and there* to winter; *which is* a haven of  
Crete, and lieth toward the south-west and north-west. And 13  
when the south wind blew softly, supposing that they had ob-  
tained *their* purpose, loosing *thence*, they sailed close by Crete.  
But not long after there arose against it a tempestuous wind, 14  
called Euroclydon. And when the ship was caught, and could 15  
not bear up into the wind, we let *her* drive. And running un- 16  
der a certain island which is called Claudia, we had much work  
to come by the boat: which when they had taken up, they used 17  
helps, undergirding the ship; and fearing lest they should fall  
into the quicksands, strake sail, and so were driven. And we 18  
being exceedingly tossed with a tempest, the next *day* they light-  
ened the ship; and the third *day* we cast out with our own 19  
hands the tackling of the ship. And when neither sun nor stars 20  
in many days appeared, and no small tempest lay on us, all hope

that we should be saved was then taken away. But after long 21  
abstinence, Paul stood forth in the midst of them, and said, Sirs,  
ye should have hearkened unto me, and not have loosed from  
Crete, and to have gained this harm and loss. And now I ex- 22  
hort you to be of good cheer: for there shall be no loss of *any*  
*man's* life among you, but of the ship. For there stood by me 23  
this night the angel of God, whose I am, and whom I serve, 'say- 24  
ing, Fear not, Paul; thou must be brought before Cesar: and lo,  
God hath given thee all them that sail with thee. Wherefore, 25  
sirs, be of good cheer: for I believe God, that it shall be even as  
it was told me. Howbeit, we must be cast upon a certain 26  
island. But when the fourteenth night was come, as we were 27  
driven up and down in Adria, about midnight the shipmen  
deemed that they drew near to some country, 'and sounded, and 28  
found *it* twenty fathoms: and when they had gone a little fur-  
ther, they sounded again, and found *it* fifteen fathoms. Then 29  
fearing lest they should have fallen upon rocks, they cast four  
anchors out of the stern, and wished for the day. And as the 30  
shipmen were about to flee out of the ship, when they had let  
down the boat into the sea, under color as though they would  
have cast anchors out of the foreship, Paul said to the centurion, 31  
and to the soldiers, Except these abide in the ship, ye cannot be  
saved. Then the soldiers cut off the ropes of the boat, and let 32  
her fall off. And while the day was coming on, Paul besought 33  
*them* all to take meat, saying, This day is the fourteenth day that  
ye have tarried, and continued fasting, having taken nothing.  
Wherefore I pray you to take *some* meat; for this is for your 34  
health: for there shall not a hair fall from the head of any of you.  
And when he had thus spoken, he took bread, and gave thanks 35  
to God in presence of them all; and when he had broken *it*, he  
began to eat. Then were they all of good cheer, and they also 36  
took *some* meat. And we were in all in the ship two hundred 37  
threescore and sixteen souls. And when they had eaten enough, 38  
they lightened the ship, and cast out the wheat into the sea. And 39  
when it was day, they knew not the land: but they discovered  
a certain creek with a shore, into the which they were minded,  
if it were possible, to thrust in the ship. And when they had 40  
taken up the anchors, they committed *themselves* unto the sea,  
and loosed the rudder-bands, and hoisted up the mainsail to the  
wind, and made toward shore. And falling into a place where 41  
two seas met, they ran the ship aground; and the forepart stuck  
fast, and remained unmovable, but the hinder part was broken  
with the violence of the waves. And the soldiers' counsel was 42  
to kill the prisoners, lest any of them should swim out, and es-  
cape. But the centurion, willing to save Paul, kept them from 43  
*their* purpose, and commanded that they which could swim,  
should cast *themselves* first *into the sea*, and get to land, 'and the 44  
rest, some on boards, and some on *broken pieces* of the ship. And  
so it came to pass, that they escaped all safe to land. And when 28  
they were escaped, then they knew that the island was called  
Melita.

AND the barbarous people showed us no little kindness: for they kindled a fire and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet Vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever, and of a bloody-flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also which had diseases in the island, came, and were healed: who also honored us with many honors; and when we departed, they laded *us* with such things as were necessary.

AND after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried *there* three days. And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as 'Appii-forum,' and 'The Three Taverns;' whom when Paul saw, he thanked God, and took courage.

AND when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a soldier that kept him. And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans; who when they had examined me, would have let *me* go, because there was no cause of death in me. But when the Jews spake against *it*, I was constrained to appeal unto Cesar; not that I had aught to accuse my nation of. For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain. And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee. But we desire to hear of thee, what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against. And when they had appointed him a day, there came many to him into *his* lodging: to whom he expounded and

testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying,

Go unto this people, and say,  
Hearing ye shall hear, and shall not understand ;  
And seeing ye shall see, and not perceive :  
For the heart of this people is waxed gross,  
And their ears are dull of hearing,  
And their eyes have they closed ;  
Lest they should see with *their eyes*,  
And hear with *their ears*,  
And understand with *their heart*,  
And should be converted, and I should heal them.

Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves.

AND Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

## THE EPISTLE OF PAUL TO THE ROMANS.

**PAUL**, a servant of Jesus Christ, called *to be* an Apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord,—who was made of the seed of David according to the flesh ; and declared *to be* the Son of God with power according to the Spirit of holiness, by the resurrection from the dead : by whom we have received grace and Apostleship, for obedience to the faith among all nations, for his name : among whom are ye also the called of Jesus Christ :—to all that be in Rome, beloved of God, called *to be* saints: Grace to you, and peace from God our Father, and the Lord Jesus Christ.

FIRST, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers ; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established : that is, that I may be comforted together with you, by the mutual faith both of you and me. Now I would not have you ignorant, brethren, that often-

times I purposed to come unto you (but was let hitherto) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and to the Barbarians, 14 both to the wise, and to the unwise. So, as much as in me is, I 15 am ready to preach the gospel to you that are at Rome also.

For I am not ashamed of the gospel of Christ: FOR IT IS THE 16 POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH; TO THE JEW FIRST, AND ALSO TO THE GREEK. FOR THEREIN IS 17 THE RIGHTEOUSNESS OF GOD REVEALED FROM FAITH TO FAITH: AS IT IS WRITTEN,

THE JUST SHALL LIVE BY FAITH.

**FOR** the wrath of God is revealed from heaven against all 18 ungodliness, and unrighteousness of men, who hold the truth in unrighteousness. Because that which may be known of God, is 19 manifest in them; for God hath showed *it* unto them: for the 20 invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: because that when they knew God, they glorified *him* not as 21 God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing them- 22 selves to be wise, they became fools, 'and changed the glory of 23 the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the 24 lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and wor- 25 shipped and served the creature more than the Creator, who is blessed for ever! Amen. For this cause God gave them up unto 26 vile affections. For even their women did change the natural use into that which is against nature: and likewise also the men, 27 leaving the natural use of the women, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God 28 in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all 29 unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 'backbiters, haters of God, despiteful, proud, boasters, inventors 30 of evil things, disobedient to parents, 'without understanding; 31 covenant-breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, (that they which com- 32 mit such things are worthy of death,) not only do the same, but have pleasure in them that do them.

**THEREFORE** thou art inexcusable, O man, whosoever thou art, 2 that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things. But we 2 are sure that the judgment of God is according to truth, against them which commit such things. And thinkest thou this, O man, 3 that judgest them which do such things, and doest the same, that



thou shalt escape the judgment of God? or despisest thou the 4  
riches of his goodness, and forbearance, and long-suffering; not  
knowing that the goodness of God leadeth thee to repentance? 5  
but after thy hardness and impenitent heart, treasurest up unto  
thyself wrath against the day of wrath, and revelation of the 6  
righteous judgment of God, who will render to every man ac- 7  
cording to his deeds: to them who by patient continuance in  
well doing, seek for glory, and honor, and immortality; eternal 8  
life: but unto them that are contentious, and do not obey the 9  
truth, but obey unrighteousness; indignation and wrath, 'tribu-  
lation and anguish, upon every soul of man that doeth evil, of 10  
the Jew first, and also of the Gentile: but glory, honor, and  
peace, to every man that worketh good, to the Jew first, and also 11  
to the Gentile: for there is no respect of persons with God. 12  
For as many as have sinned without law, shall also perish 13  
without law: and as many as have sinned in the law, shall be  
judged by the law, (for not the hearers of the law *are* just before 14  
God; but the doers of the law shall be justified. For when the  
Gentiles, which have not the law, do by nature the things con- 15  
tained in the law, these having not the law, are a law unto  
themselves, which show the work of the law written in their 16  
hearts, their conscience also bearing witness, and *their* thoughts  
the mean while accusing, or else excusing one another;) in the 17  
day when God shall judge the secrets of men by Jesus Christ,  
according to my gospel.

BEHOLD, thou art called a Jew, and retest in the law, and 17  
makest thy boast of God, 'and knowest *his* will, and approvest the 18  
things that are more excellent, being instructed out of the law,  
'and art confident that thou thyself art a guide of the blind, a 19  
light of them which are in darkness, 'an instructor of the foolish, 20  
a teacher of babes, which hast the form of knowledge, and of the  
truth in the law: thou therefore which teachest another, teachest 21  
thou not thyself? thou that preachest a man should not steal, dost  
thou steal? thou that sayest, a man should not commit adultery, 22  
dost thou commit adultery? thou that abhorrest idols, dost thou  
commit sacrilege? thou that makest thy boast of the law, through 23  
breaking the law dishonorest thou God?

For the name of God is blasphemed among the Gentiles through you;

24

as it is written.

For circumcision verily profiteth, if thou keep the law; but if 25  
thou be a breaker of the law, thy circumcision is made uncircum-  
cision. Therefore, if the uncircumcision keep the righteousness 26  
of the law, shall not his uncircumcision be counted for circumci-  
sion? And shall not uncircumcision which is by nature, if it fulfil 27  
the law, judge thee, who by the letter and circumcision dost  
transgress the law? For he is not a Jew, which is one outwardly; 28  
neither *is that* circumcision, which is outward in the flesh: but 29  
he *is* a Jew which is one inwardly; and circumcision *is that* of  
the heart, in the spirit, *and* not in the letter: whose praise is not  
of men, but of God.

'WHAT advantage then hath the Jew? or what profit *is there* 3  
of circumcision?' Much every way: chiefly, because that unto 2  
them were committed the oracles of God. For what if some did 3  
not believe? shall their unbelief make the faith of God without  
effect? God forbid: yea, let God be true, but every man a liar; 4  
as it is written,

That thou mightest be justified in thy sayings,  
And mightest overcome when thou art judged.

But if our unrighteousness commend the righteousness of God, 5  
what shall we say? *Is* God unrighteous who taketh vengeance?  
(I speak as a man,) 'God forbid: for then how shall God judge 6  
the world? For if the truth of God hath more abounded through 7  
my lie unto his glory; why yet am I also judged as a sinner?  
And not *rather* (as we be slanderously reported, and as some 8  
affirm that we say) Let us do evil, that good may come? whose  
damnation is just.

WHAT then? are we better *than they*? No, in no wise: for we 9  
have before proved both Jews and Gentiles, that they are all  
under sin; as it is written,

There is none righteous, no, not one;	10
There is none that understandeth,	11
There is none that seeketh after God,	
They are all gone out of the way,	12
They are together become unprofitable:	
There is none that doeth good, no, not one:	
Their throat is an open sepulchre;	13
With their tongues they have used deceit;	
The poison of asps is under their lips:	
Whose mouth is full of cursing and bitterness.	14
Their feet are swift to shed blood,	15
Destruction and misery are in their ways:	16
And the way of peace have they not known.	17
There is, no fear of God before their eyes.	18

Now we know that what things soever the law saith, it saith to 19  
them who are under the law: that every mouth may be stopped,  
and all the world may become guilty before God. Therefore 20  
by the deeds of the law, there shall no flesh be justified in his  
sight: for by the law is the knowledge of sin.

BUT now the righteousness of God without the law is mani- 21  
fested, being witnessed by the law and the prophets; even the  
righteousness of God, *which is* by faith of Jesus Christ unto all, 22  
and upon all them that believe; for there is no difference: for 23  
all have sinned, and come short of the glory of God; being justi- 24  
fied freely by his grace, through the redemption that is in Christ  
Jesus; whom God hath set forth *to be* a propitiation, through faith 25  
in his blood, to declare his righteousness for the remission of sins  
that are past, through the forbearance of God: to declare, *I say*, 26  
at this time his righteousness: that he might be just, and the  
justifier of him which believeth in Jesus. Where is boasting 27  
then? It is excluded. By what law? of works? Nay; but by  
the law of faith. Therefore we conclude, that a man is justified 28  
by faith without the deeds of the law. *Is he* the God of the 29  
Jews only? *is he* not also of the GENTILES? Yes, of the Gen- 30  
tiles also: seeing *it is* one God which shall justify the circumci-

sion by faith, and uncircumcision through faith. Do we then 31  
make void the law through faith? God forbid: yea, we establish  
the law.

WHAT shall we then say that Abraham our father, as pertain- 4  
ing to the flesh, hath found? For if Abraham were justified by 2  
works, he hath *whereof* to glory, but not before God. For what 3  
saith the Scripture? "Abraham believed God, and it was  
counted unto him for righteousness." Now to him that 4  
worketh, is the reward not reckoned of grace, but of debt. But 5  
to him that worketh not, but believeth on him that justifieth the  
ungodly, his faith is counted for unrighteousness. Even as David 6  
also describeth the blessedness of the man unto whom God im-  
puteth righteousness without works, *saying*, 7

Blessed are they whose iniquities are forgiven,  
And whose sins are covered;

Blessed is the man to whom the Lord will not impute sin.

*Cometh* this blessedness then upon the circumcision *only*, or upon 9  
the uncircumcision also? For we say that faith was reckoned to  
Abraham for righteousness. How was it then reckoned? when 10  
he was in circumcision, or in uncircumcision? Not in circumci-  
sion, but in uncircumcision. And he received the sign of cir- 11  
cumcision, a seal of the righteousness of the faith which *he had*  
*yet* being uncircumcised: that he might be the father of all them  
that believe, though they be not circumcised, (that righteousness  
might be imputed unto them also,) and the father of circumcision 12  
to them who are not of the circumcision only, but who also walk  
in the steps of that faith of our father Abraham, which *he had*  
being *yet* uncircumcised. For the promise that he should be the 13  
heir of the world *was* not to Abraham, or to his seed, through the  
law, but through the righteousness of faith. For if they which 14  
are of the law *be* heirs, faith is made void, and the promise made  
of none effect. Because the law worketh wrath: for where no 15  
law is *there is* no transgression. Therefore *it is* of faith, that *it* 16  
*might be* by grace; to the end the promise might be sure to all  
the seed: not to that only which is of the law, but to that also  
which is of the faith of Abraham, who is the father of us all, ' (as 17  
it is written, "I have made thee a father of many na-  
tions") before him whom he believed, *even* God, who quickeneth  
the dead, and calleth those things which be not, as though they  
were. Who against hope believeth in hope, that he might be- 18  
come the father of many nations; (according to that which was  
spoken; "So shall thy seed be,") 'and being not weak in 19  
faith, he considered not his own body now dead, when he was  
about a hundred years old, neither yet the deadness of Sarah's  
womb: he staggered not at the promise of God through unbelief; 20  
but was strong in faith, giving glory to God; 'and being fully 21  
persuaded, that what he had promised, he was able also to per-  
form. And therefore it was imputed to him for righteousness. 22

Now, it was not written for his sake alone, that it was imputed 23  
to him: but for us also, to whom it shall be imputed, if we be- 24  
lieve on him that raised up Jesus our Lord from the dead, who 25

was delivered for our offences, and was raised again for our justification.

THEREFORE being justified by faith, we have peace with God **5**  
 through our Lord Jesus Christ: by whom also we have access **2**  
 by faith into this grace wherein we stand, and rejoice in hope of  
 the glory of God. And not only so, but we glory in tribulations **3**  
 also; knowing that tribulation worketh patience; 'and patience, **4**  
 experience; and experience, hope: and hope maketh not ashamed; **5**  
 because the love of God is shed abroad in our hearts, by the  
 Holy Ghost which is given unto us. For when we were yet **6**  
 without strength, in due time Christ died for the ungodly. For **7**  
 scarcely for a righteous man will one die; yet peradventure for  
 a good man some would even dare to die. But God commendeth **8**  
 his love toward us, in that while we were yet sinners Christ died  
 for us. Much more then, being now justified by his blood, we **9**  
 shall be saved from wrath through him. For if when we **10**  
 were enemies, we were reconciled to God by the death of his  
 Son; much more, being reconciled, we shall be saved by his life.  
 And not only so, but we also joy in God, through our Lord Jesus **11**  
 Christ, by whom we have now received the atonement.

WHEREFORE as by ONE MAN sin entered into the world, and **12**  
 death by sin; and so death passed upon all men, for that all  
 have sinned. For until the law, sin was in the world; but sin **13**  
 is not imputed when there is no law; nevertheless, death reigned **14**  
 from Adam to Moses, even over them that had not sinned after  
 the similitude of Adam's transgression, WHO IS THE FIGURE OF  
 HIM THAT WAS TO COME. But not as the offence, so also is the **15**  
 free gift. For if through the offence of one many be dead, much  
 more the grace of God, and the gift by grace, *which is* by one  
 man, Jesus Christ, hath abounded unto many. And not as *it was* **16**  
 by one that sinned, *so is* the gift. For the judgment *was* by one  
 to condemnation, but the free gift *is* of many offences unto justifi-  
 cation. For if by one man's offence, death reigned by one; **17**  
 much more they which receive abundance of grace, and of the  
 gift of righteousness, shall reign in life by one, Jesus Christ.  
 Therefore, as by the offence of one *judgment came* upon all men **18**  
 to condemnation, even so by the righteousness of one *the free gift*  
*came* upon all men unto justification of life. For as by one man's **19**  
 disobedience many were made sinners, so by the obedience of  
 one shall many be made righteous. Moreover the law entered, **20**  
 that the offence might abound. But where sin abounded, grace  
 did much more abound: that as sin hath reigned unto death, **21**  
 even so might grace reign through righteousness unto eternal  
 life, by Jesus Christ our Lord.

WHAT shall we say then? Shall we continue in sin, that **6**  
 grace may abound? 'God forbid: how shall we, that are dead to  
 sin, live any longer therein? Know ye not that so many of us as **2**  
 were baptized into Jesus Christ, were baptized into his death? **3**  
 'Therefore we are buried with him by baptism into death: that **4**  
 like as Christ was raised up from the dead by the glory of the

Father, even so we also should walk in newness of life. For if 5  
we have been planted together in the likeness of his death, we  
shall be also *in the likeness* of his resurrection: knowing this, 6  
that our old man is crucified with *him*, that the body of sin might  
be destroyed, that henceforth we should not serve sin. For he 7  
that is dead is freed from sin. Now, if we be dead with Christ, 8  
we believe that we shall also live with him: knowing that Christ, 9  
being raised from the dead, dieth no more; death hath no more  
dominion over him. For in that he died, he died unto sin once; 10  
but in that he liveth, he liveth unto God. Likewise reckon ye 11  
also yourselves to be dead indeed unto sin, but alive unto God  
through Jesus Christ our Lord. Let not sin therefore reign in 12  
your mortal body, that ye should obey it in the lusts thereof.  
Neither yield ye your members *as* instruments of unrighteous- 13  
ness unto sin: but yield yourselves unto God, as those that are  
alive from the dead, and your members *as* instruments of right-  
eousness unto God: for sin shall not have dominion over you; 14  
for ye are not under the law, but under grace.

WHAT then? shall we sin, because we are not under the law, 15  
but under grace? God forbid. ' Know ye not, that to whom ye 16  
yield yourselves servants to obey, his servants ye are to whom ye  
obey; whether of sin unto death, or of obedience unto right-  
eousness? But God be thanked, that ye were the servants of 17  
sin; but ye have obeyed from the heart that form of doctrine  
which was delivered you. Being then made free from sin, ye 18  
became the servants of righteousness: (I speak after the man- 19  
ner of men, because of the infirmity of your flesh:) for as ye  
have yielded your members servants to uncleanness and to ini-  
quity, unto iniquity; even so now yield your members servants  
to righteousness unto holiness. For when ye were the servants 20  
of sin, ye were free from righteousness. What fruit had ye then 21  
in those things whereof ye are now ashamed? for the end of those  
things *is* death. But now being made free from sin, and become 22  
servants to God, ye have your fruit unto holiness, and the end  
everlasting life. For the wages of sin *is* death: but the gift of 23  
God *is* eternal life, through Jesus Christ our Lord.

Know ye not, brethren, (for I speak to them that know the 7  
law) how that the law hath dominion over a man as long as he  
liveth? For the woman which hath a husband, is bound by the 2  
law to *her* husband so long as he liveth; but if the husband be  
dead, she is loosed from the law of *her* husband. So then, if 3  
while *her* husband liveth, she be married to another man, she  
shall be called an adulteress: but if her husband be dead, she  
is free from that law; so that she is no adulteress, though she be  
married to another man. Wherefore, my brethren, ye also are 4  
become dead to the law by the body of Christ; that ye should be  
married to another, *even* to him who is raised from the dead, that  
we should bring forth fruit unto God. For when we were in the 5  
flesh, the motions of sin, which were by the law, did work in our  
members to bring forth fruit unto death: but now we are deliver- 6  
ed from the law, that being dead wherein we were held; that



we should serve in newness of spirit, and not *in* the oldness of the letter.

WHAT shall we say then? *Is* the law sin? God forbid. Nay, 7  
I had not known sin, but by the law: for I had not known lust,  
except the law had said, "Thou shalt not covet. . . ." 8  
But sin, taking occasion by the commandment, wrought in me  
all manner of concupiscence. For without the law sin *was* dead. 9  
For I was alive without the law once: but when the command- 9  
ment came, sin revived, and I died. And the commandment 10  
which *was ordained* to life, I found *to be* unto death. For sin, 11  
taking occasion by the commandment, deceived me, and by it  
slew *me*. Wherefore the law *is* holy, and the commandment 12  
holy, and just and good.

WAS then that which is good made death unto me? God for- 13  
bid. But sin, that it might appear sin, working death in me by  
that which is good; that sin by the commandment might become  
exceeding sinful. For we know that the law is spiritual: but 14  
I am carnal, sold under sin. For that which I do, I allow not: 15  
for what I would, that do I not; but what I hate, that do I. If 16  
then I do that which I would not, I consent unto the law that *it*  
*is* good. Now then it is no more I that do it, but sin that dwell- 17  
eth in me. For I know that in me, (that is, in my flesh,) dwell- 18  
eth no good thing: for to will is present with me; but *how* to per-  
form that which is good, I find not. For the good that I would, 19  
I do not; but the evil which I would not, that I do. Now if I 20  
do that I would not, it is no more I that do it, but sin that dwell-  
eth in me. I find then a law, that when I would do good, evil 21  
is present with me. For I delight in the law of God, after the 22  
inward man: but I see another law in my members warring 23  
against the law of my mind, and bringing me into captivity to the  
law of sin which is in my members. O wretched man that I am! 24  
who shall deliver me from the body of this death? I thank God, 25  
through Jesus Christ our Lord. So then, with the mind I myself  
serve the law of God; but with the flesh the law of sin.

THERE is therefore now no condemnation to them which are 3  
in Christ Jesus, who walk not after the flesh, but after the Spirit.  
For the law of the Spirit of life in Christ Jesus, hath made me 2  
free from the law of sin and death. For what the law could not 3  
do, in that it was weak through the flesh, God sending his own  
Son in the likeness of sinful flesh, and for sin, condemned sin in  
the flesh: that the righteousness of the law might be fulfilled in 4  
us, who walk not after the flesh, but after the Spirit. For they 5  
that are after the flesh, do mind the things of the flesh: but they  
that are after the Spirit, the things of the Spirit. For to be car- 6  
nally minded is death; but to be spiritually minded is life and  
peace: 'because the carnal mind is enmity against God: for it is 7  
not subject to the law of God, neither indeed can be. So then 8  
they that are in the flesh cannot please God. But ye are not in 9  
the flesh, but in the Spirit, if so be that the Spirit of God dwell  
in you. Now, if any man have not the Spirit of Christ, he is  
none of his. And if Christ *be* in you, the body is dead because 10

of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

THEREFORE, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

FOR I reckon, that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now:

AND not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. 'For we are saved by hope. But hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? 'But if we hope for that we see not, *then* do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to *the will* of God.

AND we know that all things work together for good, to them that love God, to them who are the called according to *his* purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 'Who shall lay any thing to the charge of God's elect? *it is* God that justifieth. Who is he that condemneth? *it is* Christ that died: yea rather, that is risen again; who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress,

or persecution, or famine, or nakedness, or peril, or sword? (As 36  
it is written,

For thy sake we are killed all the day long;  
We are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors, through 37  
him that loved us. For I am persuaded, that neither death, nor 38  
life, nor angels, nor principalities, nor powers, nor things present,  
nor things to come, 'nor height, nor depth, nor any other crea- 39  
ture, shall be able to separate us from the love of God which is  
in Christ Jesus our Lord.

**I SAY** the truth in Christ, I lie not, (my conscience also bear- 9  
ing me witness in the Holy Ghost,) That I have great heaviness 2  
and continual sorrow in my heart. For I could wish that my- 3  
self were accursed from Christ, for my brethren, my kinsmen ac-  
cording to the flesh: who are Israelites; to whom *pertaineth* the 4  
adoption, and the glory, and the covenants, and the giving of the  
law, and the service of God, and the promises; whose are the 5  
fathers, and of whom, as concerning the flesh, Christ came; who  
IS OVER ALL, GOD BLESSED FOR EVER! Amen. Not as though 6  
the word of God hath taken none effect. For they are not all 7  
Israel, which are of Israel: neither, because they are of the  
seed of Abraham, *are they* all children: but, "In ISAAC shall 8  
thy seed be called," 'that is, They which are the children 8  
of the flesh, these *are* not the children of God; but the children  
of the promise are counted for the seed. For this *is* the word of 9  
promise, "At this time will I come, and Sarah shall  
have a son." And not only *this*; but when Rebecca also had 10  
conceived by one, *even* by our father Isaac, 'for *the children* 11  
being not yet born, neither having done any good or evil, - (that  
the purpose of God according to election might stand, not of  
works, but of him that calleth;) - it was said unto her, "The 12  
elder shall serve the younger:" as it is written, 13

Jacob have I loved, but Esau have I hated.

WHAT shall we say then? *is there* unrighteousness with God? 14  
God forbid. For he saith to Moses, "I will have mercy on 15  
whom I will have mercy, and I will have compassion  
on whom I will have compassion." So then, *it is* 16  
not of him that willeth, nor him that runneth, but of God that  
showeth mercy. For the scripture saith unto Pharaoh; "Even 17  
for this same purpose have I raised thee up, that I  
might show my power in thee, and that my name  
might be declared throughout all the earth." There- 18  
fore hath he mercy on whom he will *have mercy*, and whom he  
will he hardeneth. Thou wilt say then unto me, Why doth he 19  
yet find fault? for who hath resisted his will? Nay but, O man, 20  
who art thou that repliest against God? Shall the thing formed  
say to him that formed *it*, Why hast thou made me thus? Hath 21  
not the potter power over the clay, of the same lump to make  
one vessel unto honor and another unto dishonor? What if God, 22  
willing to show *his* wrath, and to make his power known, endur-

ed with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory 23  
on the vessels of mercy, which he had afore prepared unto  
glory, 'even us, whom he hath called, not of the Jews only, but 24  
also of the Gentiles! As he saith also in Osee, 25

I will call them my people, which were not my people;  
And her beloved, which was not beloved.

And it shall come to pass,  
That in the place where it was said unto them, 26

Ye are not my people;  
There shall they be called, The children of the living God.

Esaias also crieth concerning Israel, 27

Though the number of the children of Israel be as the sand of the sea,  
A remnant shall be saved;

For he will finish the work, and cut it short in righteousness: 28  
Because a short work will the LORD make upon the earth.

And as Esaias said before, 29

Except the LORD of SABAOTH had left us a seed,  
We had been as Sodom,  
And been made like unto Gomorrah.

WHAT shall we say then? That the Gentiles which followed 30  
not after righteousness, have attained to righteousness, even the  
righteousness which is of faith: but Israel, which followed after 31  
the law of righteousness, hath not attained to the law of right-  
eousness. 'Wherefore? Because *they sought it not by faith*, but 32  
as it were by the works of the law. For they stumbled at the  
stumbling-stone; as it is written, 33

Behold, I lay in Sion a stumbling-stone, and rock of offence:  
And whosoever believeth on him shall not be ashamed.

BRETHREN, my heart's desire and prayer to God for Israel is, 10  
that they might be saved. For I bear them record, that they 2  
have a zeal of God, but not according to knowledge. For they, 3  
being ignorant of God's righteousness, and going about to estab-  
lish their own righteousness, have not submitted themselves unto  
the righteousness of God. For Christ is the end of the law for 4  
righteousness to every one that believeth.

FOR Moses describeth the righteousness which is of the law, 5  
"That the man which doeth those things shall live 6  
by them." But the righteousness which is of faith speaketh on 6  
this wise, "Say not in thy heart, Who shall ascend  
into heaven?" (that is, to bring Christ down *from above*;) or 7  
"Who shall descend into the deep? (that is, to bring 8  
up Christ again from the dead.) 'But what saith it? "The word 8  
is nigh thee, *even* in thy mouth, and in thy heart:" 9  
that is, the word of faith, which we preach. That if thou shalt 9  
confess with thy mouth the Lord Jesus, and shalt believe in thy  
heart that God hath raised him from the dead, thou shalt be  
saved. (For with the heart, man believeth unto righteousness; 10  
and with the mouth confession is made unto salvation.) For the 11  
scripture saith,

Whosoever believeth on him shall not be ashamed.

For there is no difference between the Jew and the Greek: for 12  
the same Lord over all is rich unto all that call upon him.

For whosoever shall call upon the name of the LORD, shall be saved. 13

How then shall they call on him in whom they have not be- 14  
lieved? and how shall they believe in him of whom they have  
not heard? and how shall they hear without a preacher? And 15  
how shall they preach, except they be sent? as it is written,

How beautiful are the feet of them that preach the gospel of peace,  
And bring glad tidings of good things!

But they have not all obeyed the gospel. For Esaias saith, 16

Lord, who hath believed our report?

So then, faith *cometh* by hearing, and hearing by the word of 17  
God. ' But I say, Have they not heard? Yes, verily, 18

Their sound went into all the earth,  
And their words unto the ends of the world.

But I say, Did not Israel know? First, Moses saith, "I will pro- 19  
voke you to jealousy by *them that are* no people, and by a foolish  
nation I will anger you." But Esaias is very bold, and saith, 20

I was found of them that sought me not;  
I was made manifest unto them that asked not after me.

But to Israel he saith, 21

All day long I have stretched forth my hands  
Unto a disobedient and gainsaying people.

I SAY then, Hath God cast away his people? God forbid. For 11  
I also am an Israelite, of the seed of Abraham, *of* the tribe of  
Benjamin. God hath not cast away his people which he fore- 2  
knew. Wot ye not what the scripture saith of Elias? how he  
maketh intercession to God against Israel, saying, "Lord, they 3  
have killed thy prophets, and digged down thine  
altars; and I am left alone, and they seek my life?"  
' But what saith the answer of God unto him? "I have re- 4  
served to myself seven thousand men, who have not  
bowed the knee to *the image of Baal*." Even so then 5  
at this present time also there is a remnant according to the elec-  
tion of grace. And if by grace, then *is it* no more of works: 6  
otherwise grace is no more grace. But if *it be* of works, then is  
it no more grace: otherwise work is no more work. What then? 7  
Israel hath not obtained that which he seeketh for; but the elec-  
tion hath obtained it, and the rest were blinded, ' (according as it 8  
is written, "God hath given them the spirit of slumber, eyes that  
they should not see, and ears that they should not hear;") unto  
this day. And David saith, 9

Let their table be made a snare, and a trap,  
And a stumbling-block, and a recompense unto them:  
Let their eyes be darkened, that they may not see,  
And bow down their back always. 10

I SAY then, Have they stumbled that they should fall? God 11  
forbid: but *rather* through their fall salvation *is come* unto the  
Gentiles, to provoke them to jealousy. Now if the fall of them 12  
*be* the riches of the world, and the diminishing of them the riches  
of the Gentiles; how much more their fullness? For I speak to 13  
you Gentiles, inasmuch as I am the Apostle of the Gentiles, I



magnify mine office, 'if by any means I may provoke to emula- 14  
tion *them which are my flesh*, and might save some of them. For 15  
if the casting away of them *be* the reconciling of the world,  
what *shall* the receiving of *them be*, but life from the dead? For 16  
if the first fruit *be* holy, the lump *is* also *holy*: and if the root *be*  
holy, so *are* the branches. And if some of the branches be bro- 17  
ken off, and thou, being a wild olive-tree, wert grafted in among  
them, and with them partakest of the root and fatness of the olive-  
tree; 'boast not against the branches. But if thou boast, thou 18  
bearest not the root, but the root thee. Thou wilt say, then, The 19  
branches were broken off, that I might be grafted in. Well; 20  
because of unbelief they were broken off, and thou standest by  
faith. Be not high-minded, but fear: 'for if God spared not the 21  
natural branches, *take heed* lest he also spare not thee. Behold 22  
therefore the goodness and severity of God! on them which fell,  
severity; but toward thee, goodness, if thou continue in *his*  
goodness: otherwise thou also shalt be cut off. And they also, 23  
if they abide not still in unbelief, shall be grafted in: for God is  
able to graft them in again. For if thou wert cut out of the 24  
olive-tree which is wild by nature, and wert grafted contrary to  
nature into a good olive-tree; how much more shall these, which  
be the natural *branches*, be grafted into their own olive-tree? For 25  
I would not, brethren, that ye should be ignorant of this mystery,  
(lest ye should be wise in your own conceits) that blindness in  
part is happened to Israel, until the fullness of the Gentiles be  
come in. And so all Israel shall be saved: as it is written, 26

There shall come out of Sion the Deliverer,  
And shall turn away ungodliness from Jacob;  
For this is my covenant unto them,  
When I shall take away their sins. . . .

27

As concerning the gospel, *they are* enemies for your sakes: 28  
but as touching the election, *they are* beloved for the fathers'  
sakes. For the gifts and calling of God *are* without repentance. 29  
For as ye in times past have not believed God, yet have now ob- 30  
tained mercy through their unbelief; even so have these also 31  
now not believed, that through your mercy they also may obtain  
mercy. For God hath concluded them all in unbelief, that he 32  
might have mercy upon all.

O THE depth of the riches both of the wisdom and knowledge 33  
of God! how unsearchable *are* his judgments, and his ways past  
finding out! For who hath known the mind of the Lord? or who 34  
hath been his counsellor? Or who hath first given to him, and 35  
it shall be recompensed unto him again? For of him, and through 36  
him, and to him, *are* all things: to whom *be* glory for ever!  
Amen.

**I BESEECH** you therefore, brethren, by the mercies of God, **12**  
that ye present your bodies a living sacrifice, holy, acceptable  
unto God, *which is* your reasonable service. And be not con- 2  
formed to this world: but be ye transformed by the renewing of  
your mind, that ye may prove what is that good, and acceptable,  
and perfect will of God. For I say, through the grace given 3  
unto me, to every man that is among you, not to think of *himself*

more highly than he ought to think ; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office : so we, *being* many, are one body in Christ, and every one members one of another ; having then gifts, differing according to the grace that is given to us ; whether prophecy, *let us prophesy* according to the proportion of faith : or ministry, *let us wait on our ministering* : or he that teacheth, on teaching : 'or he that exhorteth, on exhortation : he that giveth, *let him do it* with simplicity : he that ruleth, with diligence ; he that showeth mercy, with cheerfulness. *Let* love be without dissimulation. Abhor that which is evil ; cleave to that which is good. ' *Be* kindly affectioned one to another with brotherly love ; in honor preferring one another ; ' not slothful in business ; fervent in spirit ; serving the Lord ; ' rejoicing in hope ; patient in tribulation ; continuing instant in prayer ; ' distributing to the necessity of saints ; given to hospitality. Bless them which persecute you ; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. *Be* not wise in your own conceits. ' Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but *rather* give place unto wrath : for it is written,

-Vengeance is mine ; I will repay, saith the Lord.

Therefore, if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head. *Be* not overcome of evil, but overcome evil with good.

LET every soul be subject unto the higher powers. For there is no power but of God : the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God : and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? do that which is good, and thou shalt have praise of the same ; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. Wherefore *ye* must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also : for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues : tribute to whom tribute *is due* ; custom to whom custom ; fear to whom fear ; honor to whom honor. Owe no man any thing, but to love one another : for he that loveth another hath fulfilled the law. For this, "Thou shalt not commit adultery," "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not bear false witness," "Thou shalt not covet ;" and if *there be* any other commandment, it is briefly comprehended in this saying, namely, "Thou shalt love thy neighbor

as thyself." Love worketh no ill to his neighbor: therefore 10  
 love is the fulfilling of the law. And that, knowing the time, 11  
 that now it is high time to awake out of sleep: for now is our  
 salvation nearer than when we believed. The night is far spent, 12  
 the day is at hand: let us therefore cast off the works of darkness,  
 and let us put on the armor of light. Let us walk honestly, as in 13  
 the day: not in rioting and drunkenness, not in chambering and  
 wantonness, not in strife and envying. But put ye on the Lord 14  
 Jesus Christ, and make not provision for the flesh, to fulfil the  
 lusts thereof.

Him that is weak in the faith receive ye, but not to doubtful 14  
 disputations. For one believeth that he may eat all things; an- 2  
 other, who is weak, eateth herbs. Let not him that eateth, 3  
 despise him that eateth not; and let not him which eateth not,  
 judge him that eateth: for God hath received him. Who art 4  
 thou that judgest another man's servant? to his own master he  
 standeth or falleth: yea, he shall be holden up: for God is able 5  
 to make him stand. One man esteemeth one day above another: 5  
 another esteemeth every day alike. Let every man be fully  
 persuaded in his own mind. He that regardeth the day, regardeth 6  
 it unto the Lord: and he that regardeth not the day, to the Lord  
 he doth not regard it. He that eateth, eateth to the Lord, for he  
 giveth God thanks; and he that eateth not, to the Lord he eateth  
 not, and giveth God thanks. For none of us liveth to himself, 7  
 and no man dieth to himself. For whether we live, we live unto 8  
 the Lord; and whether we die, we die unto the Lord: whether  
 we live therefore, or die, we are the Lord's. For to this end 9  
 Christ both died, and rose, and revived, that he might be Lord  
 both of the dead and living. But why dost thou judge thy 10  
 brother? or why dost thou set at naught thy brother? for we  
 shall all stand before the judgment-seat of Christ. For it is 11  
 written,

As I live, saith the Lord, every knee shall bow to me,  
 And every tongue shall confess to God.

So then every one of us shall give account of himself to God. 12  
 Let us not therefore judge one another any more: but judge this 13  
 rather, that no man put a stumbling-block, or an occasion to fall  
 in his brother's way. I know, and am persuaded by the Lord 14  
 Jesus, that there is nothing unclean of itself: but to him that  
 esteemeth any thing to be unclean, to him it is unclean. But if 15  
 thy brother be grieved with thy meat, now walkest thou not  
 charitably. Destroy not him with thy meat, for whom Christ  
 died. ' Let not then your good be evil spoken of: ' for the 16  
 kingdom of God is not meat and drink, but righteousness, peace,  
 and joy in the Holy Ghost. For he that in these things serveth 18  
 Christ, is acceptable to God, and approved of men. Let us there- 19  
 fore follow after the things which make for peace, and things  
 wherewith one may edify another. For meat destroy not the 20  
 work of God. All things indeed are pure: but it is evil for that  
 man who eateth with offence. It is good neither to eat flesh nor 21  
 to drink wine, nor any thing whereby thy brother stumbleth, or

is offended, or is made weak. Hast thou faith? have *it* to thy- 22  
 self before God. Happy *is* he that condemneth not himself in  
 that thing which he alloweth. And he that doubteth is damned 23  
 if he eat, because *he eateth* not of faith: for whatsoever is not of  
 faith is sin. We then that are strong ought to bear the infirmi-15  
 ties of the weak, and not to please ourselves. Let every one of 2  
 us please *his* neighbor for *his* good to edification. For even 3  
 Christ pleased not himself; but, as it is written,

The reproaches of them that reproached thee, fell on me.

For whatsoever things were written aforetime, were written for 4  
 our learning, that we through patience and comfort of the scrip-  
 tures might have hope. Now the God of patience and consolati- 5  
 on grant you to be like-minded one toward another according  
 to Christ Jesus: that ye may with one mind *and* one mouth 6  
 glorify God, even the Father of our Lord Jesus Christ. Wherefore 7  
 receive ye one another, as Christ also received us, to the glory of  
 God.

**NOW** I say that Jesus Christ was a minister of the CIRCUMCI- 8  
 sion for the truth of God, to confirm the promises *made* unto the  
 fathers: and that the GENTILES might glorify God for *his* mercy: 9  
 as it is written,

For this cause I will confess to thee among the Gentiles,  
 And sing unto thy name.

And again he saith; 10

Rejoice, ye Gentiles, with his people.

And again, 11

Praise the LORD, all ye Gentiles;  
 And laud him, all ye people.

And again Esaias saith; 12

There shall be a root of Jesse,  
 And he that shall rise to reign over the Gentiles;  
 In him shall the Gentiles trust.

Now the God of hope fill you with all joy and peace in believing, 13  
 that ye may abound in hope, through the power of the Holy  
 Ghost.

AND I myself also am persuaded of you, my brethren, that ye 14  
 also are full of goodness, filled with all knowledge, able also to  
 admonish one another. Nevertheless, brethren, I have written 15  
 the more boldly unto you in some sort, as putting you in mind,  
 because of the grace that is given to me of God, ' that I should be 16  
 the minister of Jesus Christ to the Gentiles, ministering the gospel  
 of God, that the offering up of the Gentiles might be acceptable,  
 being sanctified by the Holy Ghost. I have therefore whereof I 17  
 may glory through Jesus Christ, in those things which pertain to  
 God. For I will not dare to speak of any of those things which 18  
 Christ hath not wrought by me, to make the Gentiles obedient,  
 by word and deed, ' through mighty signs and wonders, by the 19  
 power of the Spirit of God; so that from Jerusalem and round  
 about unto Illyricum, I have fully preached the gospel of Christ.  
 Yea, so have I strived to preach the gospel, not where Christ 20

was named, lest I should build upon another man's foundation: but as it is written,

21

To whom he was not spoken of, they shall see:  
And they that have not heard shall understand.

For which cause also I have been much hindered from coming 22  
to you. But now having no more place in these parts, and hav- 23  
ing a great desire these many years to come unto you; whenso- 24  
ever I take my journey into Spain, I will come to you: for I trust  
to see you in my journey, and to be brought on my way thither-  
ward by you, if first I be somewhat filled with your *company*.  
'But now I go into Jerusalem to minister unto the saints. 'For it 25  
hath pleased them of Macedonia and Achaia to make a certain  
contribution for the poor saints which are at Jerusalem. It hath 27  
pleased them verily; and their debtors they are. For if the Gen-  
tiles have been made partakers of their spiritual things, their  
duty is also to minister unto them in carnal things. When 28  
therefore I have performed this, and have sealed to them this  
fruit, I will come by you into Spain. And I am sure that when 29  
I come unto you, I shall come in the fullness of the blessing of the  
gospel of Christ. Now I beseech you, brethren, for the Lord 30  
Jesus Christ's sake, and for the love of the Spirit, that ye strive  
together with me in *your* prayers to God for me; that I may be 31  
delivered from them that do not believe in Judea; and that my  
service which *I have* for Jerusalem, may be accepted of the  
saints; that I may come unto you with joy by the will of God, 32  
and may with you be refreshed. Now the God of peace *be* with  
you all. Amen. 33

I COMMEND unto you Phebe our sister, which is a servant of 16  
the church which is at Cenchrea: that ye receive her in the 2  
Lord, as becometh saints, and that ye assist her in whatsoever  
business she hath need of you: for she hath been a succorer of  
many, and of myself also. Greet Priscilla and Aquila, my helpers 3  
in Christ Jesus: (who have for my life laid down their own 4  
necks: unto whom not only I give thanks, but also all the  
churches of the Gentiles:) likewise *greet* the church that is in  
their house. Salute my well-beloved Epenetus, who is the first- 5  
fruits of Achaia unto Christ. Greet Mary, who bestowed so 6  
much labor on us. Salute Andronicus and Junia, my kinsmen, 7  
and my fellow-prisoners who are of note among the Apostles,  
who also were in Christ before me. Greet Amplias, my beloved 8  
in the Lord. Salute Urbane, our helper in Christ, and Stachys  
my beloved. 'Salute Apelles, approved in Christ. 'Salute 9  
them which are of Aristobulus' *household*. Salute Herodian 11  
my kinsman. Greet them that be of the *household* of Narcissus,  
which are in the Lord. Salute Tryphena and Tryphosa, who 12  
labor in the Lord. Salute the beloved Persis, which labored  
much in the Lord. Salute Rufus, chosen in the Lord, and his 13  
mother and mine. Salute Asyncritus, Phlegon, Hermas, Patro- 14  
bas, Hermes, and the brethren which are with them. Salute 15  
Philologus, and Julia, Nereus, and his sister, and Olympas, and



all the saints which are with them. Salute one another with a 16  
holy kiss. The churches of Christ salute you.

Now I beseech you, brethren, mark them which cause divi- 17  
sions and offences, contrary to the doctrine which ye have  
learned; and avoid them. For they that are such serve not our 18  
Lord Jesus Christ, but their own belly; and by good words and  
fair speeches deceive the hearts of the simple. For your obe- 19  
dience is come abroad unto all *men*. I am glad therefore on  
your behalf: but yet I would have you wise unto that which is  
good, and simple concerning evil. And the God of peace shall 20  
bruise Satan under your feet shortly. The grace of our Lord  
Jesus Christ *be* with you. Amen.

TIMOTHEUS, my work-fellow, and Lucius, and Jason, and 21  
Sosipater, my kinsmen, salute you. I Tertius, who wrote *this* 22  
epistle, salute you in the Lord. Gaius mine host, and of the 23  
whole church, saluteth you. Erastus the chamberlain of the  
city saluteth you, and Quartus a brother. The grace of our 24  
Lord Jesus Christ *be* with you all. Amen.

Now to him that is of power to establish you according to my 25  
gospel, and the preaching of Jesus Christ, according to the reve-  
lation of the mystery, which was kept secret since the world be-  
gan, 'but now is made manifest, and by the scriptures of the 26  
prophets, according to the commandment of the everlasting God,  
made known to ALL NATIONS for the obedience of faith: To God 27  
only wise, *be* glory through Jesus Christ for ever! Amen.

## THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

PAUL, called *to be* an Apostle of Jesus Christ through the 1  
will of God, and SOSTHENES *our* brother, 'unto the church of 2  
God which is at Corinth, to them that are sanctified in Christ  
Jesus, called *to be* saints, with all that in every place call upon  
the name of Jesus Christ our Lord, both theirs and ours: Grace 3  
*be* unto you, and peace from God our Father, and *from* the Lord  
Jesus Christ.

I THANK my God always on your behalf, for the grace of God 4  
which is given you by Jesus Christ; that in every thing ye are  
enriched by him, in all utterance, and *in* all knowledge; even as 5  
the testimony of Christ was confirmed in you: so that ye come 6  
behind in no gift; waiting for the coming of our Lord Jesus 7  
Christ: who shall also confirm you unto the end, 'that ye may be 8  
blameless in the day of our Lord Jesus Christ. God *is* faithful, 9  
by whom ye were called to the fellowship of his Son Jesus  
Christ our Lord.

NOW I beseech you, brethren, by the name of our Lord 10  
Jesus Christ, that ye all speak the same thing, and *that* there be

no divisions among you ; but *that* ye be perfectly joined together  
in the same mind and in the same judgment. For it hath been  
declared unto me of you, my brethren, by them *which are of the*  
*house* of Chloe, that there are contentions among you. Now this  
I say, that every one of you saith, I am of Paul ; and I of Apol-  
los ; and I of Cephas ; and I of Christ. Is Christ divided ? was  
Paul crucified for you ? or were ye baptized in the name of Paul ?  
I thank God that I baptized none of you, but Crispus and Gaius ;  
'lest any should say that I had baptized in mine own name. 'And  
I baptized also the household of Stephanas ; besides, I know not  
whether I baptized any other.

For Christ sent me not to baptize, but to preach the gospel :  
not with wisdom of words, lest the cross of Christ should be  
made of none effect. For the preaching of the cross is to them  
that perish, foolishness ; but unto us which are saved, it is the  
power of God. For it is written,

I will destroy the wisdom of the wise,  
And will bring to nothing the understanding of the prudent.

Where is the wise ? where is the scribe ? where is the disputer  
of this world ? hath not God made foolish the wisdom of this  
world ? For after that in the wisdom of God, the world by wis-  
dom knew not God, it pleased God by the foolishness of preach-  
ing to save them that believe. For the Jews require a sign, and  
the Greeks seek after wisdom : but we preach Christ crucified,  
unto the Jews a stumbling-block, and unto the Greeks foolish-  
ness ; but unto them which are called, both Jews and Greeks,  
Christ the power of God, and the wisdom of God. Because the  
foolishness of God is wiser than men ; and the weakness of God  
is stronger than men. For ye see your calling, brethren, how  
that not many wise men after the flesh, not many mighty, not  
many noble are called : but God hath chosen the foolish things of  
the world to confound the wise ; and God hath chosen the weak  
things of the world to confound the things which are mighty ;  
and base things of the world, and things which are despised,  
hath God chosen, *yea*, and things which are not, to bring to naught  
things that are : that no flesh should glory in his presence.  
But of him are ye in Christ Jesus, who of God is made unto us  
wisdom, and righteousness, and sanctification, and redemption :  
that, according as it is written,

He that glorieth, let him glory in the Lord.

AND I, brethren, when I came to you, came not with excel-  
lency of speech, or of wisdom, declaring unto you the testimony  
of God. For I determined not to know any thing among you,  
save Jesus Christ, and him crucified. And I was with you in  
weakness, and in fear, and in much trembling. And my speech  
and my preaching was not with enticing words of man's wisdom,  
but in demonstration of the Spirit, and of power : that your faith  
should not stand in the wisdom of men, but in the power of God.  
Howbeit, we speak wisdom among them that are perfect ; yet  
not the wisdom of this world, nor of the princes of this world,

that come to naught: but we speak the wisdom of God in a mystery, *even* the hidden wisdom which God ordained before the world unto our glory; which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory: but, as it is written,

Eye hath not seen, nor ear heard,  
Neither have entered into the heart of man,  
The things which God hath prepared for them that love him.

But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear *it*, neither yet now are ye able. ' For ye are yet carnal. For whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered: but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward, according to his own labor. For we are laborers together with God: ye are God's husbandry; *ye are* God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man

defile the temple of God, him shall God destroy: for the temple of God is holy, which *temple* ye are.

LET no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written,

He taketh the wise in their own craftiness.

And again,

The Lord knoweth the thoughts of the wise, that they are vain.

Therefore let no man glory in men: for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's: and Christ is God's.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self: (for I know nothing by myself; yet am I not hereby justified;) but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

AND these things, brethren, I have in a figure transferred to myself, and to Apollos, for your sakes: and that ye might learn in us not to think of *men* above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the Apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, and are the off-scouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore, I beseech you, be ye followers of me. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church.

Now some are puffed up, as though I would not come to you. 18  
 But I will come to you shortly, if the Lord will, and will know, 19  
 not the speech of them which are puffed up, but the power.  
 'For the kingdom of God is not in word, but in power.' What 20  
 will ye? shall I come unto you with a rod, or in love, and in the  
 spirit of meekness?

IT is reported commonly *that there is* fornication among you, 5  
 and such fornication as is not so much as named among the Gen- 2  
 tiles, that one should have his father's wife. And ye are puffed 2  
 up, and have not rather mourned, that he that hath done this 3  
 deed might be taken away from among you. For I verily, as 3  
 absent in body, but present in spirit, have judged already as  
 though I were present, *concerning* him that hath so done this 4  
 deed, 'in the name of our Lord Jesus Christ, when ye are 4  
 gathered together. and my Spirit, with the power of our Lord 5  
 Jesus Christ, to deliver such a one unto Satan for the destruction 5  
 of the flesh, that the spirit may be saved in the day of the Lord 6  
 Jesus. 'Your glorying is not good. Know ye not, that a little 6  
 leaven leaveneth the whole lump? Purge out therefore the old 7  
 leaven, that ye may be a new lump, as ye are unleavened. For 8  
 even Christ our passover is sacrificed for us: therefore let us 8  
 keep the feast, not with old leaven, neither with the leaven of 9  
 malice and wickedness; but with the unleavened *bread* of sin- 9  
 cerity and truth. I wrote unto you in an epistle, 'not to company 9  
 with fornicators.' Yet not altogether with the fornicators of this 10  
 world, or with the covetous, or extortioners, or with idolaters:  
 for then must ye needs go out of the world. But now I have 11  
 written unto you not to keep company, if any man that is called  
 a brother be a fornicator, or covetous, or an idolater, or a railer, or  
 a drunkard, or an extortioner: with such a one no not to eat.  
 For what have I to do to judge them also that are without? do 12  
 not ye judge them that are within? but them that are without 13  
 God judgeth. Therefore put away from among yourselves that  
 wicked person.

DARE any of you, having a matter against another, go to law 6  
 before the unjust, and not before the saints? Do ye not know 2  
 that the saints shall judge the world? and if the world shall be  
 judged by you, are ye unworthy to judge the smallest matters?  
 Know ye not that we shall judge angels? how much more, 3  
 things that pertain to this life? If then ye have judgments of 4  
 things pertaining to this life, set them to judge who are least  
 esteemed in the church. 'I speak to your shame! Is it so, that 5  
 there is not a wise man among you! no, not one that shall be  
 able to judge between his brethren! But brother goeth to law 6  
 with brother, and that before the unbelievers! Now therefore 7  
 there is utterly a fault among you, because ye go to law one with  
 another. Why do ye not rather take wrong? why do ye not  
 rather *suffer yourselves* to be defrauded? Nay, ye do wrong, and 8  
 defraud, and that *your* brethren!

Know ye not that the unrighteous shall not inherit the king- 9  
 dom of God? Be not deceived; neither fornicators, nor idolaters,



nor adulterers, nor effeminate, nor abusers of themselves with mankind, ' nor thieves, nor covetous, nor drunkards, nor revilers, 10  
nor extortioners, shall inherit the kingdom of God. And such 11  
were some of you; but ye are washed, but ye are sanctified, but  
ye are justified in the name of the Lord Jesus, and by the Spirit  
of our God. All things are lawful unto me, but all things are not 12  
expédient: all things are lawful for me, but I will not be brought  
under the power of any. Meats for the belly, and the belly for 13  
meats, but God shall destroy both it and them.

Now the body is not for fornication, *but* for the Lord; and the  
Lord for the body. And God hath both raised up the Lord, and 14  
will also raise up us by his own power. Know ye not, that your 15  
bodies are the members of Christ? shall I then take the mem-  
bers of Christ, and make *them* the members of a harlot? God  
forbid. What! know ye not that he which is joined to a harlot 16  
is one body? "*for two,*" saith he, "*shall be one flesh.*"  
' But he that is joined unto the Lord is one spirit. ' Flee fórnica- 17  
tion. Every sin that a man doeth, is without the body; but he that  
committeth fornication, sinneth against his own body. What! 19  
know ye not that your body is the temple of the Holy Ghost  
*which is* in you, which ye have of God, and ye are not your own?  
For ye are bought with a price: therefore glorify God in your 20  
body, and in your spirit, which are God's.

**NOW** concerning the things whereof ye wrote unto me: '*It* 7  
*is* good for a man not to touch a woman! nevertheless, *to avoid*  
fornication, let every man have his own wife, and let every wo-  
man have her own husband. Let the husband render unto the 3  
wife due benevolence: and likewise also the wife unto the hus-  
band. The wife hath not power of her own body, but the hus- 4  
band: and likewise also the husband hath not power of his own  
body, but the wife. Defraud ye not one the other, except *it be* 5  
with consent for a time, that ye may give yourselves to fasting  
and prayer; and come together again, that Satan tempt you not  
for your incontinency. But I speak this by permission, *and* not 6  
of commandment. For I would that all men were even as my- 7  
self: but every man hath his proper gift of God, one after this  
manner, and another after that. I say therefore to the unmarried 8  
and widows, *It is* good for them if they abide even as I. But if 9  
they cannot contain, let them marry: for it is better to marry than  
to burn. And unto the married I command, *yet* not I, but the 10  
Lord, Let not the wife depart from *her* husband: but and if she 11  
depart, let her remain unmarried, or be reconciled to *her* hus-  
band, and let not the husband put away *his* wife. But to the 12  
rest speak I, not the Lord, If any brother hath a wife that be-  
lieveth not, and she be pleased to dwell with him, let him not  
put her away. And the woman which hath a husband that be- 13  
lieveth not, and if he be pleased to dwell with her, let her not  
leave him. For the unbelieving husband is sanctified by the 14  
wife, and the unbelieving wife is sanctified by the husband: else  
were your children unclean; but now are they holy. But if the 15  
unbelieving depart, let him depart. A brother or a sister is not

under bondage in such cases; but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save *thy* 16 husband? or how knowest thou, O man, whether thou shalt save *thy* wife? But as God hath distributed to every man, as the Lord 17 hath called every one, so let him walk. And so ordain I in all churches.

Is any man called being circumcised? let him not become un- 18 circumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is 19 nothing, but the keeping of the commandments of God. Let 20 every man abide in the same calling wherein he was called. Art thou called *being* a servant? care not for it; but if thou 21 mayest be made free, use *it* rather. For he that is called in the 22 Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant. Ye are bought with 23 a price; be not ye the servants of men. Brethren, let every 24 man, wherein he is called, therein abide with God.

Now concerning virgins, I have no commandment of the 25 Lord: yet I give my judgment as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good 26 for the present distress; *I say*, that *it is* good for a man so to be. 'Art thou bound unto a wife? seek not to be loosed. Art thou 27 loosed from a wife? seek not a wife. But and if thou marry, thou 28 hast not sinned: and if a virgin marry, she hath not sinned. Nevertheless, such shall have trouble in the flesh; but I spare you. 'But this I say, brethren, The time is short. It remaineth, that 29 both they that have wives, be as though they had none: and they 30 that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; 'and they that use this world, as not abusing *it*. For 31 the fashion of this world passeth away. But I would have you 32 without carefulness. He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord: but he 33 that is married, careth for the things that are of the world, how he may please *his* wife. There is difference *also* between a wife 34 and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please *her* husband. And this I speak for your own profit; not 35 that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. But 36 if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry. Never- 37 theless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. So then he 38 that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

THE wife is bound by the law as long as her husband liveth; 39 but if her husband be dead, she is at liberty to be married to

whom she will; only in the Lord. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God. 40

NOW, as touching the things offered unto idols, we know that we all have knowledge: knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is none other God but one*. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many;) but to us *there is but one God*, the Father, of whom *are all things*, and we in him; and one Lord Jesus Christ, by whom *are all things*, and we by him. Howbeit, *there is not in every man that knowledge*: for some with conscience of the idol unto this hour, eat *it* as a thing offered unto an idol: and their conscience, being weak, is defiled. But meat commendeth us not to God: for neither if we eat are we the better; neither if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee, which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. 8

AM I not an Apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an Apostle unto others, yet doubtless I am to you: for the seal of mine Apostleship are ye in the Lord. Mine answer to them that do examine me is this. Have we not power to eat and to drink? have we not power to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare at any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Doth God take care for oxen? or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thrasheth in hope should be partaker of his hope. If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? If others be partakers of *this* power over you, *are not* we rather? Nevertheless we have not used this power: but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which 13

minister about holy things live *of the things* of the temple, and they which wait at the altar are partakers with the altar? Even 14  
 so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things: 15  
 neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void. For though I preach the gospel, 16  
 I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing 17  
 willingly, I have a reward; but if against my will, a dispensation *of the gospel* is committed unto me. What is my reward then? 18  
*Verily*, that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all *men*, yet have I made myself ser- 19.  
 vant unto all, that I might gain the more. And unto the Jews I 20  
 became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, 21  
 (being not without law to God, but under the law to Christ,) that I might gain them that are without law: to the weak became I 22  
 as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some. And this I do for the 23  
 gospel's sake, that I may be partaker thereof with *you*. Know 24  
 ye not, that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain. 'And every man that 25  
 striveth for the mastery is temperate in all things. Now they *do* it to obtain a corruptible crown; but we an incorruptible. I 26  
 therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring *it* into sub- 27  
 jection: lest that by any means when I have preached to others, I myself should be a cast-away.

MOREOVER, brethren, I would not that ye should be ignorant **10**  
 how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud 2  
 and in the sea; 'and did all eat the same spiritual meat, 'and 3,4  
 did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they 5  
 were overthrown in the wilderness. Now these things were 6  
 our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as *were* some of 7  
 them: as it is written, "The people sat down to eat and drink, and rose up to play." Neither let us commit for- 8  
 nication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of 9  
 them also tempted, and were destroyed of serpents. Neither 10  
 murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for 11  
 ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that think- 12  
 eth he standeth, take heed lest he fall. There hath no tempta- 13



tion taken you but such as is common to man: but God is faith- 13  
 ful, who will not suffer you to be tempted above that ye are able;  
 but will with the temptation also make a way to escape, that ye  
 may be able to bear it. Wherefore, my dearly beloved, flee from 14  
 idolatry. 'I speak as to wise men; judge ye what I say. 'The 15  
 cup of blessing which we bless, is it not the communion of the  
 blood of Christ? The bread which we break, is it not the com-  
 munion of the body of Christ? For we *being* many are one 17  
 bread, and one body: for we are all partakers of that one bread.  
 Behold Israel after the flesh: are not they which eat of the sacri- 18  
 fices, partakers of the altar? What say I then? that the idol is 19  
 any thing, or that which is offered in sacrifice to idols is any thing?  
 But *I say*, that the things which the Gentiles sacrifice, they 20  
 sacrifice to devils, and not to God: and I would not that ye  
 should have fellowship with devils. Ye cannot drink the cup of 21  
 the Lord, and the cup of devils: ye cannot be partakers of the  
 Lord's table, and of the table of devils. Do we provoke the Lord 22  
 to jealousy? are we stronger than he?

ALL things are lawful for me, but all things are not expedient: 23  
 all things are lawful for me, but all things edify not. Let no man 24  
 seek his own, but every man another's *wealth*. Whatsoever is 25  
 sold in the shambles, *that* eat, asking no questions for conscience'  
 sake:

For the earth is the Lord's, and the fullness thereof.

26

If any of them that believe not bid you *to a feast*, and ye be 27  
 disposed to go; whatsoever is set before you, eat, asking no ques-  
 tion for conscience' sake. But if any man say unto you, This is 28  
 offered in sacrifice unto idols, eat not for his sake that showed it,  
 and for conscience' sake:

For the earth is the Lord's, and the fullness thereof:

'conscience, I say, not thine own, but of the other. For why 29  
 is my liberty judged of another *man's* conscience? for if I by 30  
 grace be a partaker, why am I evil spoken of for that for which  
 I give thanks? Whether therefore ye eat or drink, or whatsoever 31  
 ye do, do all to the glory of God: give none offence, neither to 32  
 the Jews, nor to the Gentiles, nor to the church of God. Even 33  
 as I please all *men* in all *things*, not seeking mine own profit, but  
 the *profit* of many, that they may be saved. Be ye followers of 11  
 me, even as I also *am* of Christ.

**NOW** I praise you, brethren, that ye remember me in all 2  
 things, and keep the ordinances, as I delivered *them* to you. But 3  
 I would have you know, that the head of every man is Christ;  
 and the head of the woman is the man; and the head of Christ 4  
 is God. Every man praying or prophesying, having *his* head 5  
 covered, dishonoureth his head. But every woman that prayeth 6  
 or prophesieth with *her* head uncovered, dishonoureth her head:  
 for that is even all one as if she were shaven. For if the wo- 7  
 man be not covered, let her also be shorn: but if it be a shame  
 for a woman to be shorn or shaven, let her be covered. For a  
 man indeed ought not to cover *his* head, forasmuch as *he* is the



image and glory of God : but the woman is the glory of the man. 8  
 For the man is not of the woman, but the woman of the man. 8  
 Neither was the man created for the woman, but the woman for 9  
 the man. For this cause ought the woman to have power on *her* 10  
 head, because of the angels. Nevertheless, neither is the man 11  
 without the woman, neither the woman without the man, in the  
 Lord. For as the woman *is* of the man, even so *is* the man also 12  
 by the woman ; but all things of God. Judge in yourselves : Is 13  
 it comely that a woman pray unto God uncovered ? doth not 14  
 even nature itself teach you, that if a man have long hair, it is a  
 shame unto him ? but if a woman have long hair, it is a glory to 15  
 her : for *her* hair is given her for a covering. But if any man 16  
 seem to be contentious, we have no such custom, neither the  
 churches of God.

Now in this that I declare *unto you*, I praise *you* not, that ye 17  
 come together not for the better, but for the worse. For first of 18  
 all, when ye come together in the church, I hear that there be  
 divisions among you : and I partly believe it. For there must be 19  
 also heresies among you, that they which are approved may be  
 made manifest among you. When ye come together therefore 20  
 into one place, *this* is not to eat the Lord's supper. For in eating 21  
 every one taketh before *other* his own supper : and one is hungry,  
 and another is drunken. What ! have ye not houses to eat and 22  
 to drink in ? or despise ye the church of God, and shame them  
 that have not ? What shall I say to you ? shall I praise you in this ?  
 I praise *you* not. ' For I have received of the Lord, that which 23  
 also I delivered unto you, That the Lord Jesus, the *same* night in  
 which he was betrayed, took bread : and when he had given 24  
 thanks, he brake *it*, and said, ' Take, eat : this is my body, which  
 is broken for you : this do in remembrance of me.' After the 25  
 same manner also *he took* the cup, when he had supped, saying,  
 ' This cup is the new testament in my blood : this do ye, as oft  
 as ye drink *it*, in remembrance of me.' For as often as ye eat 26  
 this bread, and drink this cup, ye do show the Lord's death till  
 he come. Wherefore, whosoever shall eat this bread, and drink 27  
*this* cup of the Lord, unworthily, shall be guilty of the body and  
 blood of the Lord. But let a man examine himself, and so let 28  
 him eat of *that* bread, and drink of *that* cup ; for he that eateth 29  
 and drinketh unworthily, eateth and drinketh damnation to him-  
 self, not discerning the Lord's body. For this cause many *are* 30  
 weak and sickly among you, and many sleep. For if we would 31  
 judge ourselves, we should not be judged. But when we are 32  
 judged, we are chastened of the Lord, that we should not be  
 condemned with the world. Wherefore, my brethren, when ye 33  
 come together to eat, tarry one for another. And if any man 34  
 hunger, let him eat at home : that ye come not together unto  
 condemnation. And the rest will I set in order when I come.

**NOW** concerning spiritual *gifts*, brethren, I would not have 12  
 you ignorant. Ye know that ye were Gentiles, carried away 2  
 unto these dumb idols, even as ye were led. Wherefore I give you 3  
 to understand, that no man speaking by the Spirit of God, calleth

Jesus accursed : and *that* no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit : and there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom ; to another, the word of knowledge by the same Spirit ; to another, faith by the same Spirit ; to another, the gifts of healing by the same Spirit ; ' to another, the working of miracles ; to another, prophecy ; to another, discerning of spirits ; to another, *divers* kinds of tongues ; to another, the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body : so also *is* Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free ; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am of the body ; is it therefore not of the body ? And if the ear shall say, Because I am not the eye, I am not of the body ; is it therefore not of the body ? If the whole body *were* an eye, where *were* the hearing ? If the whole *were* hearing, where *were* the smelling ? But now hath God set the members every one of them in the body, as it hath pleased him. ' And if they were all one member, where *were* the body ? ' But now *are they* many members, yet but one body ? And the eye cannot say unto the hand, I have no need of thee : nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary : and those *members* of the body, which we think to be less honorable, upon these we bestow more abundant honor ; and our uncomely *parts* have more abundant comeliness. For our comely *parts* have no need : but God hath tempered the body together, having given more abundant honor to that *part* which lacked, ' that there should be no schism in the body, but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with it ; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church, first Apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. *Are* all Apostles ? *are* all prophets ? *are* all teachers ? *are* all workers of miracles ? ' have all the gifts of healing ? do all speak with tongues ? do all interpret ?

BUT covet earnestly the best gifts. And yet show I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal. And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and

have not charity, I am nothing. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 'doth not behave itself unseemly, seeketh not her own, is not *easily* provoked, thinketh no evil, 'rejoiceth not in iniquity, but rejoiceth in the truth, 'beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity. Follow after charity. 14

AND desire *spiritual gifts*, but rather that ye may prophesy. For he that speaketh in an *unknown* tongue, speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries. But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? for if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, forasmuch as ye are zealous of *spiritual gifts*, seek that ye may excel to the edifying of the church. Wherefore, let him that speaketh in an *unknown* tongue, pray that he may interpret. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. 'What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say 'Amen' at thy giving of thanks,

seeing he understandeth not what thou sayest? For thou verily 17  
 givest thanks well, but the other is not edified. I thank my 18  
 God, I speak with tongues more than ye all: yet in the church 19  
 I had rather speak five words with my understanding, than *by my*  
*voice* I might teach others also, than ten thousand words in an  
*unknown* tongue. Brethren, be not children in understanding: 20  
 howbeit, in malice be ye children, but in understanding be men.  
 In the law it is written, 21

With *men* of other tongues and other lips will I speak unto this people;  
 And yet for all that will they not hear me, saith the LORD.

Wherefore tongues are for a sign, not to them that believe, but to 22  
 them that believe not: but prophesying *serveth* not for them that  
 believe not, but for them which believe. If therefore the whole 23  
 church be come together into one place, and all speak with  
 tongues, and there come in *those that are* unlearned, or unbe-  
 lievers, will they not say that ye are mad? But if all prophesy, 24  
 and there come in one that believeth not, or *one* unlearned, he is  
 convinced of all, he is judged of all: and thus are the secrets of 25  
 his heart made manifest; and so falling down on *his* face, he will  
 worship God, and report that God is in you of a truth. How is 26  
 it then, brethren? when ye come together, every one of you  
 hath a psalm, hath a doctrine, hath a tongue, hath a revelation,  
 hath an interpretation: let all things be done unto edifying. If 27  
 any man speak in an *unknown* tongue, *let it be* by two, or at the  
 most *by* three, and *that* by course; and let one interpret. But if 28  
 there be no interpreter, let him keep silence in the church; and  
 let him speak to himself, and to God. Let the prophets speak 29  
 two or three, and let the other judge. If *any thing* be revealed 30  
 to another that sitteth by, let the first hold his peace. For ye 31  
 may all prophesy one by one, that all may learn, and all may be  
 comforted. And the spirits of the prophets are subject to the 32  
 prophets. For God is not *the author* of confusion, but of peace, as 33  
 in all churches of the saints.

LET your women keep silence in the churches; for it is not 34  
 permitted unto them to speak: but *they are commanded* to be  
 under obedience, as also saith the law. And if they will learn 35  
 any thing, let them ask their husbands at home; for it is a shame  
 for women to speak in the church. What! came the word of 36  
 God out from you? or came it unto you only? If any man think 37  
 himself to be a prophet, or spiritual, let him acknowledge that  
 the things that I write unto you are the commandments of the  
 Lord. 'But if any man be ignorant, let him be ignorant. 'Where- 38  
 fore, brethren, covet to prophesy, and forbid not to speak with  
 tongues. Let all things be done decently, and in order. 40

**MOREOVER**, brethren, I declare unto you the gospel which 15  
 I preached unto you, which also ye have received, and wherein  
 ye stand; by which also ye are saved, if ye keep in memory what 2  
 I preached unto you, unless ye have believed in vain. For I 3  
 delivered unto you first of all, that which I also received, how  
 that Christ died for our sins according to the scriptures; and that 4  
 he was buried, and that he rose again the third day according to



the scriptures: and that he was seen of Cephas, then of the 5  
 twelve; after that, he was seen of above five hundred brethren 6  
 at once; of whom the greater part remain unto this present, but  
 some are fallen asleep. After that, he was seen of James; then 7  
 of all the Apostles. And last of all he was seen of me also, as of 8  
 one born out of due time. For I am the least of the Apostles, 9  
 that am not meet to be called an Apostle, because I persecuted  
 the church of God. But by the grace of God I am what I am: 10  
 and his grace which *was bestowed* upon me, was not in vain; but  
 I labored more abundantly than they all: yet not I, but the grace  
 of God which was with me. Therefore whether *it were* I or 11  
 they, so we preach, and so ye believed. Now if Christ be 12  
 preached that he rose from the dead, how say some among you  
 that there is no resurrection of the dead? But if there be no 13  
 resurrection of the dead, then is Christ not risen: and if Christ 14  
 be not risen, then *is* our preaching vain, and your faith *is* also  
 vain. Yea, and we are found false witnesses of God; because 15  
 we have testified of God that he raised up Christ: whom he  
 raised not up, if so be that the dead rise not. For if the dead 16  
 rise not, then is not Christ raised: and if Christ be not raised, 17  
 your faith is vain; ye are yet in your sins. Then they also which 18  
 are fallen asleep in Christ are perished. If in this life only, we 19  
 have hope in Christ, we are of all men most miserable. But 20  
 now is Christ risen from the dead, *and* become the first-fruits of  
 them that slept. For since by man *came* death, by man *came* 21  
 also the resurrection of the dead. (For as in Adam all die, even 22  
 so in Christ shall all be made alive.) But every man in his own 23  
 order: Christ the first-fruits; afterward they that are Christ's at  
 his coming. Then *cometh* the end, when he shall have delivered 24  
 up the kingdom to God, even the Father; when he shall have  
 put down all rule, and all authority, and power. For he must 25  
 reign,

Till he hath put all enemies under his feet.

The last enemy *that* shall be destroyed *is* death. 26

For he hath put all things under his feet.

27

But when he saith all things are put under *him*, *it is* manifest that  
 he is excepted which did put all things under him. And when 28  
 all things shall be subdued unto him, then shall the Son also  
 himself be subject unto him that put all things under him, that  
 God may be all in all. Else what shall they do, which are bap- 29  
 tized for the dead, if the dead rise not at all? why are they then  
 baptized for the dead? And why stand we in jeopardy every 30  
 hour? I protest by your rejoicing which I have in Christ Jesus 31  
 our Lord, I die daily. If after the manner of men I have fought 32  
 with beasts at Ephesus, what advantageth it me, if the dead rise  
 not? let us eat and drink; for to-morrow we die. Be not de- 33  
 ceived.

‘Evil communications corrupt good manners.’

Awake to righteousness, and sin not; for some have not the 34  
 knowledge of God. I speak *this* to your shame.



BUT some *man* will say, How are the dead raised up? and with what body do they come? *Thou fool!* that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other *grain*: but God giveth it a body as it hath pleased him, and to every seed its own body. All flesh is not the same flesh; but *there is one kind of* flesh of men, another flesh of beasts, another of fishes, and another of birds. *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is another. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: 'it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, "The first man Adam was made a living soul," the last Adam *was made* a quickening Spirit. Howbeit, that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, 'in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,

Death is swallowed up in victory.

O DEATH, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me. Now I will come unto you, when I shall pass through Macedonia, (for I do

pass through Macedonia,) 'and it may be that I will abide, yea, 6  
and winter with you, that ye may bring me on my journey whith- 7  
ersoever I go. For I will not see you now by the way; but I 8  
trust to tarry a while with you, if the Lord permit. But I will 9  
tarry at Ephesus until Pentecost. For a great door and effectual 9  
is opened unto me, and *there are* many adversaries.

Now if Timotheus come, see that he may be with you without 10  
fear; for he worketh the work of the Lord, as I also *do*. Let no 11  
man therefore despise him: but conduct him forth in peace, that 12  
he may come unto me: for I look for him with the brethren. As 12  
touching *our* brother Apollos, I greatly desired him to come unto 13  
you with the brethren: but his will was not at all to come at this 14  
time; but he will come when he shall have convenient time. 15  
Watch ye, stand fast in the faith, quit you like men, be strong. 16  
Let all your things be done with charity. 17

I BESEECH you, brethren: ye know the house of Stephanas, 15  
that it is the first-fruits of Achaia, and *that* they have ad- 16  
dicted themselves to the ministry of the saints, that ye submit 17  
yourselves unto such, and to every one that helpeth with *us*, and 18  
laboreth. I am glad of the coming of Stephanas, and Fortunatus, 19  
and Achaicus: for that which was lacking on your part, they have 20  
supplied. For they have refreshed my spirit and yours: there- 21  
fore acknowledge ye them that are such.

THE churches of Asia salute you. Aquila and Priscilla sa- 19  
lute you much in the Lord, with the church that is in their house. 20  
'All the brethren greet you. Greet ye one another with a holy 21  
kiss.

'THE salutation of *me* Paul with mine own hand. 'If any 21  
man love not the Lord Jesus Christ, let him be Anathema! 22  
Maran-atha. The grace of our Lord Jesus Christ *be* with you. 23  
My love *be* with you all in Christ Jesus. Amen. 24

## THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

PAUL, an Apostle of Jesus Christ by the will of God, and 1  
Timothy *our* brother, unto the church of God which is at Corinth,  
with all the saints which are in all Achaia: Grace *be* to you, and 2  
peace from God our Father, and *from* the Lord Jesus Christ.

BLESSED *be* God, even the Father of our Lord Jesus Christ, 3  
the Father of mercies, and the God of all comfort; who comfort- 4  
eth us in all our tribulation, that we may be able to comfort them  
which are in any trouble by the comfort wherewith we ourselves  
are comforted of God: for as the sufferings of Christ abound in 5  
us, so our consolation also aboundeth by Christ. And whether 6  
we be afflicted, *it is* for your consolation and salvation, which is  
effectual in the enduring of the same sufferings which we also

suffer: or whether we be comforted, *it is* for your consolation and salvation: and our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: 'who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*: ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; as also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

AND in this confidence I was minded to come unto you before, that ye might have a second benefit: and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? But *as* God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea, ' (for all the promises of God in him *are* yea, and in him, Amen,) unto the glory of God by us. Now he which establisheth us with you in Christ, and hath anointed us, *is* God; who hath also sealed us, and given the earnest of the Spirit in our hearts. Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. But I determined this with myself, that I would not come again to you in heaviness. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is *the joy* of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

BUT if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. Sufficient to such a man is this punishment, which *was inflicted* of many. So that contrariwise, ye *ought* rather to forgive *him*, and comfort *him*,

lest perhaps such a one should be swallowed up with over-much sorrow. Wherefore I beseech you that ye would confirm *your* love toward him: for to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ: 'lest Satan should get an advantage of us: for we are not ignorant of his devices.

FURTHERMORE, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord, 'I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

NOW thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place! For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one *we are* the savor of death unto death; and to the other the savor of life unto life. And who *is* sufficient for these things? 'For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you? Ye are our epistle written in our hearts, known and read of all men: *forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away *was* glorious, much more that which remaineth *is* glorious. Seeing then that we have such hope, we use great plainness of speech: and not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: - but their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty - but we all, with open face beholding



as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

THEREFORE, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty; not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; *we are* perplexed, but not in despair; 'persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written,

I believed, and therefore have I spoken;

We also believe, and therefore speak; 'knowing, that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present *us* with you. For all things *are* for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

FOR which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal. For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now, he that hath wrought us for the self-same thing *is* God, who also hath given unto us the earnest of the Spirit. Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, *I say*, and willing rather to be absent



from the body, and to be present with the Lord. Wherefore we 9  
labor, that, whether present or absent, we may be accepted of  
him. For we must all appear before the judgment-seat of Christ; 10  
that every one may receive the things *done in his* body, according  
to that he hath done, whether *it be* good or bad.

KNOWING therefore the terror of the Lord, we persuade men; 11  
but we are made manifest unto God: and I trust also are made  
manifest in your consciences. For we commend not ourselves 12  
again unto you, but give you occasion to glory on our behalf, that  
ye may have somewhat to *answer* them which glory in appear-  
ance, and not in heart. For whether we be beside ourselves, *it* 13  
*is* to God: or whether we be sober, *it is* for your cause. For the 14  
love of Christ constraineth us; because we thus judge, that if  
one died for all, then were all dead: and *that* he died for all, that 15  
they which live should not henceforth live unto themselves,  
but unto him who died for them, and rose again. Wherefore 16  
henceforth know we no man after the flesh: yea, though we  
have known Christ after the flesh, yet now henceforth know  
we *him* no more. Therefore, if any man *be* in Christ, *he is* a new 17  
creature: old things are passed away; behold, all things are be-  
come new. And all things *are* of God, who hath reconciled us to 18  
himself by Jesus Christ, and hath given to us the ministry of re-  
conciliation; to wit, that God was in Christ, reconciling the world 19  
unto himself, not imputing their trespasses unto them; and hath  
committed unto us the word of reconciliation. Now then we 20  
are ambassadors for Christ, as though God did beseech *you* by us:  
we pray *you* in Christ's stead, be ye reconciled to God. For he 21  
hath made him *to be* sin for us, who knew no sin; that we might  
be made the righteousness of God in him. We then, *as* workers 6  
together *with him*, beseech *you* also that ye receive not the grace  
of God in vain: (for he saith, 2

I have heard thee in a time accepted,  
And in the day of salvation have I succored thee:  
Behold NOW is the accepted time!  
Behold, NOW is the day of salvation !)

giving no offence in any thing, that the ministry be not blamed: 3  
but in all *things* approving ourselves as the ministers of God, in 4  
much patience, in afflictions, in necessities, in distresses, ' in 5  
stripes, in imprisonments, in tumults, in labors, in watchings, in  
fastings; by pureness, by knowledge, by long-suffering, by kind- 6  
ness, by the Holy Ghost, by love unfeigned, ' by the word of truth, 7  
by the power of God, by the armor of righteousness on the right  
hand and on the left, ' by honor and dishonor, by evil report and 8  
good report; as deceivers, and *yet* true; ' as unknown, and *yet* 9  
well known; as dying, and behold, we live; as chastened, and  
not killed; ' as sorrowful, yet always rejoicing; as poor, yet mak- 10  
ing many rich; as having nothing, and *yet* possessing all things.  
O ye Corinthians, our mouth is open unto you, our heart is en- 11  
larged. Ye are not straitened in us, but ye are straitened in 12  
your own bowels. Now for a recompense in the same (I speak 13  
as unto *my* children,) be ye also enlarged.

BE ye not unequally yoked together with unbelievers: for 14  
 what fellowship hath righteousness with unrighteousness? and  
 what communion hath light with darkness? and what concord 15  
 hath Christ with Belial? or what part hath he that believeth  
 with an infidel? and what agreement hath the temple of God 16  
 with idols? for ye are the temple of the living God; as God  
 hath said,

I will dwell in them, and walk in *them*;  
 And I will be their God, and they shall be my people.  
 Wherfore come out from among them,  
 And be ye separate, saith the LORD,  
 And touch not the unclean *thing*;  
 And I will receive you;  
 And will be a Father unto you,  
 And ye shall be my sons and daughters,  
 Saith the LORD Almighty.

17

Having therefore these promises, dearly beloved, let us cleanse 7  
 ourselves from all filthiness of the flesh and spirit, perfecting  
 holiness in the fear of God.

RECEIVE us; we have wronged no man, we have corrupted 2  
 no man, we have defrauded no man. I speak not *this* to con- 3  
 demn *you*; for I have said before, that ye are in our hearts to  
 die and live with *you*. Great is my boldness of speech toward 4  
 you, great is my glorying of you: I am filled with comfort, I am  
 exceeding joyful in all our tribulation. For, when we were 5  
 come into Macedonia, our flesh had no rest, but we were  
 troubled on every side; without *were* fightings, within *were* fears.  
 Nevertheless God, that comforteth those that are cast down, com- 6  
 comforted us by the coming of Titus; and not by his coming only, 7  
 but by the consolation wherewith he was comforted in you,  
 when he told us your earnest desire, your mourning, your fervent  
 mind toward me; so that I rejoiced the more. For though I 8  
 made you sorry with a letter, I do not repent, though I did re-  
 pent: for I perceive that the same epistle hath made you sorry,  
 though *it were* but for a season. Now I rejoice, not that ye were 9  
 made sorry, but that ye sorrowed to repentance: for ye were  
 made sorry after a godly manner, that ye might receive damage  
 by us in nothing. For godly sorrow worketh repentance to sal- 10  
 vation not to be repented of: but the sorrow of the world work-  
 eth death. For behold this self-same thing, that ye sorrowed 11  
 after a godly sort, what carefulness it wrought in you, yea, *what*  
 clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea,  
*what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all  
*things* ye have approved yourselves to be clear in this matter.  
 Wherefore, though I wrote unto you, *I did it* not for his cause 12  
 that had done the wrong, nor for his cause that suffered wrong,  
 but that our care for you in the sight of God might appear  
 unto you. Therefore we were comforted in your comfort; yea, 13  
 and exceedingly the more joyed we for the joy of Titus, because  
 his spirit was refreshed by you all. For if I have boasted any 14  
 thing to him of you, I am not ashamed; but as we spake all things  
 to you in truth, even so our boasting, which *I made* before Titus,  
 is found a truth. And his inward affection is more abundant to- 15

ward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoyce therefore 16 that I have confidence in you in all *things*.

**MOREOVER**, brethren, we do you to wit of the grace of God 8 bestowed on the churches of Macedonia; how that in a great 2 trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality: for to *their* 3 power, (I bear record,) yea, and beyond *their* power, *they were* willing of themselves; praying us with much entreaty, that we 4 would receive the gift, and *take upon us* the fellowship of the ministering to the saints. And *this they did*, not as we hoped, but 5 first gave their own selves to the Lord, and unto us by the will of God: insomuch that we desired Titus, that as he had begun, 6 so he would also finish in you the same grace also. Therefore, 7 as ye abound in every *thing*, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, *see* that ye abound in this grace also: I speak not by commandment, but by 8 occasion of the forwardness of others, and to prove the sincerity of your love: — For ye know the grace of our Lord Jesus Christ, 9 that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich: — and herein I give *my* 10 advice. For this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now there- 11 fore perform the doing of *it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have. For if there be first a willing mind, *it is* accepted according to 12 that a man hath, and not according to that he hath not. For *I* 13 mean not that other men be eased, and you burdened: but by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality: 'as it is writtten, "He 15 that *had gathered* much had nothing over; and he that *had gathered* little had no lack." But thanks *be* to God, which put 16 the same earnest care into the heart of Titus for you. For indeed 17 he accepted the exhortation; but being more forward, of his own accord he went unto you. And we have sent with him the 18 brother, whose praise *is* in the gospel throughout all the churches; and not *that* only, but who was also chosen of the churches to 19 travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind: avoiding this, that no man should blame us in this abundance 20 which is administered by us: providing for honest things, not 21 only in the sight of the Lord, but also in the sight of men. And 22 we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you. Whether *any do* 23 *inquire of* Titus, *he is* my partner and fellow-helper concerning you: or our brethren *be inquired of*, *they are* the messengers of the churches, and the glory of Christ. Wherefore show ye to 24 them, and before the churches, the proof of your love, and of our boasting on your behalf. For as touching the ministering to 9

the saints, it is superfluous for me to write to you: for I know  
 the forwardness of your mind, for which I boast of you to them  
 of Macedonia, that Achaia was ready a year ago; and your zeal  
 hath provoked very many. Yet have I sent the brethren, lest  
 our boasting of you should be in vain in this behalf; that, as I  
 said, ye may be ready: lest haply if they of Macedonia come  
 with me, and find you unprepared, we (that we say not, ye)  
 should be ashamed in this same confident boasting. Therefore  
 I thought it necessary to exhort the brethren, that they would go  
 before unto you, and make up beforehand your bounty, whereof  
 ye had notice before, that the same might be ready, as a matter  
 of bounty, and not as of covetousness. But this I say, He which  
 soweth sparingly, shall reap also sparingly; and he which sow-  
 eth bountifully, shall reap also bountifully. Every man accord-  
 ing as he purposeth in his heart, so let him give; not grudgingly,  
 or of necessity:

For God loveth a cheerful giver.

And God is able to make all grace abound toward you; that ye,  
 always having all sufficiency in all things, may abound to every  
 good work: as it is written,

He hath dispersed abroad;  
 He ha'h given to the poor:  
 His righteousness remaineth for ever.

Now, he that ministereth seed to the sower, both minister bread  
 for your food, and multiply your seed sown, and increase the  
 fruits of your righteousness; being enriched in every thing to all  
 bountifulness, which causeth through us thanksgiving to God.  
 For the administration of this service not only supplieth the want  
 of the saints, but is abundant also by many thanksgivings unto  
 God; while by the experiment of this ministration they glorify God  
 for your professed subjection to the gospel of Christ, and for your  
 liberal distribution unto them, and unto all men; and by their  
 prayer for you, which long after you, for the exceeding grace of  
 God in you. Thanks be unto God for his unspeakable gift.

**NOW** I Paul myself beseech you, by the meekness and gen-  
 tleness of Christ, who in presence am base among you, but being  
 absent am bold toward you: but I beseech you, that I may not be  
 bold when I am present with that confidence, wherewith I think  
 to be bold against some, which think of us as if we walked ac-  
 cording to the flesh. For though we walk in the flesh, we do  
 not war after the flesh: (for the weapons of our warfare are not  
 carnal, but mighty through God to the pulling down of strong  
 holds;) casting down imaginations, and every high thing that  
 exalteth itself against the knowledge of God, and bringing into  
 captivity every thought to the obedience of Christ; and having  
 in a readiness to revenge all disobedience, when your obedience  
 is fulfilled. Do ye look on things after the outward appearance?  
 If any man trust to himself that he is Christ's, let him of himself  
 think this again, that, as he is Christ's, even so are we Christ's.  
 For though I should boast somewhat more of our authority,  
 which the Lord hath given us for edification, and not for your



destruction, I should not be ashamed: that I may not seem as if 9  
 I would terrify you by letters: for *his* letters, say they, *are* 10  
 weighty and powerful; but *his* bodily presence *is* weak, and *his*  
 speech contemptible: let such a one think this, that such as we 11  
 are in word by letters when we are absent, such *will we be* also  
 indeed when we are present. For we dare not make ourselves 12  
 of the number, or compare ourselves with some that commend  
 themselves: but they, measuring themselves by themselves, and  
 comparing themselves among themselves, are not wise. But we 13  
 will not boast of things without *our* measure, but according to the  
 measure of the rule which God hath distributed to us, a measure  
 to reach even unto you. For we stretch not ourselves beyond 14  
*our measure* as though we reached not unto you; for we are come  
 as far as to you also in *preaching* the gospel of Christ: not boast- 15  
 ing of things without *our* measure, *that is*, of other men's labors;  
 but having hope, when your faith is increased, that we shall be  
 enlarged by you, according to our rule, abundantly, 'to preach 16  
 the gospel in the *regions* beyond you, *and* not to boast in another  
 man's line of things made ready to our hand.

But he that glorieth, let him glory in the Lord.

17

For not he that commendeth himself is approved, but whom the 18  
 Lord commendeth.

WOULD to God ye could bear with me a little in *my* folly! 17  
 And indeed bear with me. 'For I am jealous over you with godly 2  
 jealousy: for I have espoused you to one husband, that I may  
 present *you* as a chaste virgin to Christ. But I fear, lest by any 3  
 means, as the serpent beguiled Eve through his subtilty, so your  
 minds should be corrupted from the simplicity that is in Christ.  
 For if he that cometh preacheth another Jesus, whom we have 4  
 not preached, or *if* ye receive another spirit, which ye have not  
 received, or another gospel, which ye have not accepted, ye might  
 well bear with *him*. For I suppose I was not a whit behind the 5  
 very chiefest Apostles. But though *I be* rude in speech, yet not 6  
 in knowledge; but we have been thoroughly made manifest  
 among you in all things. Have I committed an offence in abasing 7  
 myself that ye might be exalted, because I have preached to you  
 the gospel of God freely? I robbed other churches, taking wages 8  
*of them*, to do you service. And when I was present with you, 9  
 and wanted, I was chargeable to no man: for that which was  
 lacking to me the brethren which came from Macedonia sup-  
 plied: and in all *things* I have kept myself from being burden-  
 some unto you, and *so* will I keep *myself*. As the truth of Christ 10  
 is in me, no man shall stop me of this boasting in the regions of  
 Achaia. Wherefore? because I love you not? God knoweth. 11  
 But what I do, that I will do, that I may cut off occasion from 12  
 them which desire occasion: that wherein they glory, they may  
 be found even as we. For such *are* false Apostles, deceitful 13  
 workers, transforming themselves into the Apostles of Christ. And 14  
 no marvel; for Satan himself is transformed into an Angel of  
 light. Therefore *it is* no great thing if his ministers also be trans- 15



formed as the ministers of righteousness; whose end shall be according to their works. I say again, Let no man think me a fool: 16 if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak *it* not after the Lord, but as 17 it were foolishly, in this confidence of boasting. Seeing that 18 many glory after the flesh, I will glory also. For ye suffer fools 19 gladly, seeing ye *yourselves* are wise. For ye suffer, if a man 20 bring you into bondage, if a man devour *you*, if a man take of *you*, if a man exalt himself, if a man smite you on the face. I 21 speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly) I am bold also; 'are they Hebrews? so *am* I: are they Israelites? so *am* 22 I: are they the seed of Abraham? so *am* I: 'are they ministers 23 of Christ? (I speak as a fool.) I *am* more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft; of the Jews five times received I forty *stripes* save one: 24 thrice was I beaten with rods, once was I stoned, thrice I suf- 25 fered shipwreck, a night and a day I have been in the deep; *in* 26 journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils *in* the wilderness, *in* perils in the sea, *in* perils among false brethren; in weariness and painfulness, in 27 watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which 28 cometh upon me daily, the care of all the churches. Who is 29 weak, and I am not weak? who is offended, and I burn not? If 30 I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, 31 which is blessed for evermore, knoweth that I lie not. In Da- 32 mascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: and 33 through a window in a basket was I let down by the wall, and escaped his hands. It is not expedient for me doubtless to 12 glory:

I WILL come to visions and revelations of the Lord. 'I knew 2 a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. And 3 I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) 'how that he was caught up into 4 paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a one will I glory: yet of myself I 5 will not glory, but in mine infirmities. For though I would de- 6 sire to glory, I shall not be a fool: for I will say the truth; but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me. And lest I should 7 be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart 8 from me. And he said unto me, 'My grace is sufficient for thee: 9

for my strength is made perfect in weakness.' Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 'Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest Apostles, though I be nothing. Truly the signs of an Apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

BEHOLD, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you. For the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. But be it so.

I DID not burden you: nevertheless, 'being crafty, I caught you with guile.' Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

AGAIN think ye, that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying. For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: *and* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

THIS *is* the third *time* I am coming to you: in the mouth of two or three witnesses shall every word be established. I told you before, and foretell you, as if I were present, the second time; and being absent now, I write to them which heretofore have sinned, and to all other, that if I come again, I will not spare: since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 'But I trust that ye shall know that we are not reprobates.' Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. For we can do nothing against the truth, but for the truth. For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection. Therefore

I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

FINALLY, brethren, farewell. Be perfect, be of good comfort, 11  
be of one mind, live in peace; and the God of love and peace  
shall be with you. 'Greet one another with a holy kiss: 'All the 12  
saints salute you. The grace of the Lord Jesus Christ, and the 14  
love of God, and the communion of the Holy Ghost, *be* with you  
all. Amen.

## THE EPISTLE OF PAUL TO THE GALATIANS.

PAUL, an Apostle, (not of men, neither by man, but by Je- 1  
sus Christ, and God the Father, who raised him from the dead;) 2  
and all the brethren which are with me, unto the churches of 3  
Galatia: grace *be* to you and peace from God the Father, and 4  
*from* our Lord Jesus Christ, ' who gave himself for our sins, that 5  
he might deliver us from this present evil world, according to the  
will of God and our Father: to whom *be* glory for ever and ever! 6  
Amen.

I MARVEL that ye are so soon removed from him that called 6  
you into the grace of Christ, unto another gospel: which is not 7  
another; but there be some that trouble you, and would pervert  
the gospel of Christ. But though we, or an angel from heaven, 8  
preach any other gospel unto you than that which we have  
preached unto you, let him be accursed! As we said before, so 9  
say I now again, If any *man* preach any other gospel unto you  
than that ye have received, let him be accursed! For do I now 10  
persuade men, or God? or do I seek to please men? for if I yet  
pleased men, I should not be the servant of Christ.

BUT I certify you, brethren, that the gospel which was preach- 11  
ed of me is not after man: for I neither received it of man, nei- 12  
ther was I taught *it*, but by the revelation of Jesus Christ. For 13  
ye have heard of my conversation in time past in the Jews' re-  
ligion, how that beyond measure I persecuted the church of God,  
and wasted it; and profited in the Jews' religion above many my 14  
equals in mine own nation, being more exceedingly zealous of  
the traditions of my fathers. But when it pleased God, who separ- 15  
ated me from my mother's womb, and called *me* by his grace,  
'to reveal his Son in me, that I might preach him among the 16  
heathen; immediately I conferred not with flesh and blood: nei- 17  
ther went I up to Jerusalem to them which were Apostles before  
me: but I went into Arabia, and returned again unto Damascus.  
Then after three years I went up to Jerusalem to see Peter, and 18  
abode with him fifteen days. But other of the Apostles saw I 19

none, save James the Lord's brother. (Now the things which I  
 write unto you, behold, before God, I lie not.) Afterwards I came  
 into the regions of Syria and Cilicia; and was unknown by face  
 unto the churches of Judea which were in Christ: But they had  
 heard only, 'That he which persecuted us in times past, now  
 'preacheth the faith which once he destroyed;' and they glorified  
 God in me. Then fourteen years after I went up again to  
 Jerusalem with Barnabas, and took Titus with *me* also. And I  
 went up by revelation, and communicated unto them that gospel  
 which I preach among the Gentiles, (but privately to them which  
 were of reputation,) lest by any means I should run, or had run,  
 in vain. But neither Titus, who was with me, being a Greek,  
 was compelled to be circumcised: and that because of false  
 brethren unawares brought in, who came in privily to spy out our  
 liberty which we have in Christ Jesus, that they might bring us  
 into bondage: to whom we gave place by subjection, no, not for  
 an hour; that the truth of the gospel might continue with you.  
 But of those who seemed to be somewhat, - whatsoever they  
 were, it maketh no matter to me: God accepteth no man's person:  
 for they who seemed *to be somewhat*, - in conference added  
 nothing to me: but contrariwise, when they saw that the gospel  
 of the uncircumcision was committed unto me, as *the gospel* of the  
 circumcision *was* unto Peter; (for he that wrought effectually in  
 Peter to the Apostleship of the circumcision, the same was mighty  
 in me toward the Gentiles:) and when James, Cephas, and John,  
 who seemed to be pillars, perceived the grace that was given  
 unto me, they gave to me and Barnabas the right hands of fellowship;  
 that we *should go* unto the heathen, and they unto the circumcision,  
 only *they would* that we should remember the poor; the same which  
 I also was forward to do. But when Peter was come to Antioch,  
 I withstood him to the face, because he was to be blamed. For,  
 before that certain came from James, he did eat with the Gentiles:  
 but when they were come, he withdrew, and separated himself,  
 fearing them which were of the circumcision. And the other Jews  
 dissembled likewise with him; inasmuch that Barnabas also was  
 carried away with their dissimulation. But when I saw that they  
 walked not uprightly according to the truth of the gospel, I said  
 unto Peter before *them* all, 'If thou, being a Jew, livest after the  
 manner of Gentiles, and 'not as do the Jews, why compellest thou  
 the Gentiles to live as 'do the Jews? We *who are Jews* by nature, and  
 not sinners of the Gentiles, knowing that a man is not justified  
 by the works of the law, but by the faith of Jesus Christ, even we  
 have believed in Jesus Christ, that we might be justified by the  
 faith of Christ, and not by the works of the law: for by the works  
 of the law shall no flesh be justified. But if, while we seek to be  
 justified by Christ, we ourselves also are found sinners, is there-  
 fore Christ the minister of sin? God forbid. 'For if I build again  
 the things which I destroyed, I make myself a transgressor. For  
 I through the law am dead to the law, that I might live unto  
 God. I am crucified with Christ: nevertheless, I live; yet not



'I, but Christ liveth in me : and the life which I now live in the  
'flesh, I live by the faith of the Son of God, who loved me, and  
'gave himself for me. I do not frustrate the grace of God : for 21  
'if righteousness *come* by the law, then Christ is dead in vain.'

O FOOLISH Galatians! who hath bewitched you, that ye 3  
should not obey the truth, before whose eyes Jesus Christ hath  
been evidently set forth, crucified among you? This only would 2  
I learn of you, Received ye the Spirit by the works of the law, or  
by the hearing of faith? Are ye so foolish? having begun in the 3  
Spirit, are ye now made perfect by the flesh? Have ye suffered 4  
so many things in vain? if *it be* yet in vain. He therefore that 5  
ministereth to you the Spirit, and worketh miracles among you,  
*doeth he it* by the works of the law, or by the hearing of faith?  
Even as Abraham believed God, and it was accounted to him 6  
for righteousness. Know ye therefore, that they which are of 7  
faith, the same are the children of Abraham. And the scripture, 8  
foreseeing that God would justify the heathen through faith,  
preached before the gospel unto Abraham, *saying*, "In thee  
shall all nations be blessed." So then they which be of 9  
faith are blessed with faithful Abraham. For as many as are of 10  
the works of the law, are under the curse: for it is written,  
"Cursed *is* every one that continueth not in all  
things which are written in the book of the law to  
do them." But that no man is justified by the law in the sight of 11  
God, *it is* evident: for, "The just shall live by faith;"  
'and the law is not of faith: but, "The man that doeth 12  
them shall live in them." Christ hath redeemed us from 13  
the curse of the law, being made a curse for us: (for it is writ-  
ten, "Cursed *is* every one that hangeth on a tree;")  
that the blessing of Abraham might come on the Gentiles through 14  
Jesus Christ; that we might receive the promise of the Spirit  
through faith. Brethren, I speak after the manner of men; 15  
Though *it be* but a man's covenant, yet *if it be* confirmed, no man  
disannulleth or addeth thereto. Now to Abraham and his seed 16  
were the promises made. He saith not, 'And to SEEDS; as  
of many; but as of one, "And to thy SEED," which is Christ.  
And this I say, *That* the covenant that was confirmed before of 17  
God in Christ, the law, which was four hundred and thirty years  
after, cannot disannul, that it should make the promise of none  
effect. For if the inheritance *be* of the law, *it is* no more of 18  
promise: but God gave *it* to Abraham by promise.

'WHEREFORE then *serveth* the law?' It was added because of 19  
transgressions, till the seed should come to whom the promise  
was made; and *it was* ordained by angels in the hand of a me-  
diator. Now, a mediator is not a *mediator* of one; 'but God is 20  
one. 'Is the law then against the promises of God?' God forbid: 21  
for if there had been a law given which could have given life,  
verily righteousness should have been by the law. But the 22  
scripture hath concluded all under sin, that the promise by faith  
of Jesus Christ might be given to them that believe. But before 23  
faith came, we were kept under the law, shut up unto the faith



which should afterwards be revealed. Wherefore the law was 24  
 our school-master to *bring us* unto Christ, that we might be justi- 25  
 fied by faith. But after that faith is come, we are no longer un- 26  
 der a school-master. For ye are all the children of God by faith 27  
 in Christ Jesus. For as many of you as have been baptized into 28  
 Christ, have put on Christ. There is neither Jew nor Greek, 29  
 there is neither bond nor free, there is neither male nor female : 30  
 for ye are all one in Christ Jesus. And if ye *be* Christ's, then are 31  
 ye Abraham's seed, and heirs according to the promise. Now I 32  
 say, *That* the heir, as long as he is a child, differeth nothing from 33  
 a servant, though he be lord of all ; but is under tutors and gov- 34  
 ernors until the time appointed of the father. Even so we, when 35  
 we were children, were in bondage under the elements of the 36  
 world : but when the fullness of the time was come, God sent 37  
 forth his Son, made of a woman, made under the law, 'to re- 38  
 deem them that were under the law, that we might receive the 39  
 adoption of sons. And because ye are sons, God hath sent forth 40  
 the Spirit of his Son into your hearts, crying, Abba, Father ! 41  
 Wherefore thou art no more a servant, but a son ; and if a son, 42  
 then an heir of God through Christ. Howbeit then, when ye 43  
 knew not God, ye did service unto them which by nature are no 44  
 gods. But now, after that ye have known God, or rather are 45  
 known of God, how turn ye again to the weak and beggarly ele- 46  
 ments, whereunto ye desire again to be in bondage ? Ye observe 47  
 days, and months, and times, and years. I am afraid of you, lest 48  
 I have bestowed upon you labor in vain. 49

BRETHREN, I beseech you, be as I *am* ; for I *am* as ye *are*. 50  
 Ye have not injured me at all. ' Ye know how through infirmity 51  
 of the flesh I preached the gospel unto you at the first. And my 52  
 temptation which was in my flesh ye despised not, nor rejected ; 53  
 but received me as an angel of God, *even* as Christ Jesus. Where 54  
 is then the blessedness ye spake of ? for I bear you record, that 55  
 if *it had been* possible, ye would have plucked out your own eyes, 56  
 and have given them to me. Am I therefore become your ene- 57  
 my because I tell you the truth ? They zealously affect you, *but* 58  
 not well ; yea, they would exclude you, that ye might affect 59  
 them. But *it is* good to be zealously affected always in a good 60  
 thing, and not only when I am present with you. My little chil- 61  
 dren, of whom I travail in birth again, until Christ be formed in 62  
 you, 'I desire to be present with you now, and to change my 63  
 voice ; for I stand in doubt of you. 64

TELL me, ye that desire to be under the law, do ye not hear 65  
 the law ? For it is written, that Abraham had two sons ; the one 66  
 by a bond-maid, the other by a free-woman. But he *who was* of 67  
 the bond-woman, was born after the flesh ; but he of the free- 68  
 woman *was* by promise. ' Which things are an allegory. For 69  
 these are the two covenants : the one from the mount Sinai, 70  
 which gendereth to bondage, which is Agar, '(for this Agar is 71  
 mount Sinai in Arabia,) and answereth to Jerusalem which now 72  
 is, and is in bondage with her children. But Jerusalem which 73  
 is above is free, which is the mother of us all. For it is written, 74

Rejoice, *thou* barren that bearest not!  
 Break forth and cry, *thou* that travailest not!  
 For the desolate hath many more children  
 Than she which hath a husband.

Now we, brethren, as Isaac was, are the children of promise. 28  
 But as then he that was born after the flesh persecuted him *that* 29  
*was born* after the Spirit, even so *it is* now. Nevertheless, what 30  
 saith the scripture? "Cast out the bond-woman and her  
 son: for the son of the bond-woman shall not be heir  
 with the son of the free-woman." So then, brethren, we 31  
 are not children of the bond-woman, but of the free.

STAND fast therefore in the liberty wherewith Christ hath 5  
 made us free, and be not entangled again with the yoke of bond- 2  
 age. Behold, I Paul say unto you, that if ye be circumcised, 3  
 Christ shall profit you nothing. For I testify again to every man 3  
 that is circumcised, that he is a debtor to do the whole law. 4  
 Christ is become of no effect unto you, whosoever of you are 4  
 justified by the law; ye are fallen from grace. For we through 5  
 the Spirit wait for the hope of righteousness by faith. For in 6  
 Jesus Christ neither circumcision availeth any thing, nor uncir- 7  
 cumcision; but faith which worketh by love. Ye did run well; 7  
 who did hinder you, that ye should not obey the truth? This per- 8  
 suasion *cometh* not of him that calleth you. A little leaven leav- 9  
 eneth the whole lump.

I HAVE confidence in you through the Lord, that ye will be 10  
 none otherwise minded: but he that troubleth you shall bear *his*  
 judgment whosoever he be. And I, brethren, if I yet preach 11  
 circumcision, why do I yet suffer persecution? then is the of-  
 fence of the cross ceased. I would they were even cut off which 12  
 trouble you!

FOR, brethren, ye have been called unto liberty; only *use* not 13  
 liberty for an occasion to the flesh, but by love serve one another.  
 For all the law is fulfilled in one word, *even* in this, "Thou shalt 14  
 love thy neighbor as thyself." But if ye bite and devour one an- 15  
 other, take heed that ye be not consumed one of another. *This* 16  
 I say then, Walk in the Spirit, and ye shall not fulfil the lust of  
 the flesh. For the flesh lusteth against the Spirit, and the Spirit 17  
 against the flesh: and these are contrary the one to the other; so  
 that ye cannot do the things that ye would. But if ye be led by 18  
 the Spirit, ye are not under the law. Now the works of the 19  
 flesh are manifest, which are *these*, Adultery, fornication, un-  
 cleanness, lasciviousness, 'idolatry, witchcraft, hatred, variance, 20  
 emulations, wrath, strife, seditions, heresies, 'envyings, murders, 21  
 drunkenness, revellings, and such like: of the which I tell you  
 before, as I have also told *you* in time past, that they which do 22  
 such things shall not inherit the kingdom of God. But the fruit 22  
 of the Spirit is love, joy, peace, long-suffering, gentleness, good-  
 ness, faith, 'meekness, temperance; against such there is no law. 23  
 And they that are Christ's have crucified the flesh, with the af- 24  
 fections and lusts. If we live in the Spirit, let us also walk in 25  
 the Spirit. Let us not be desirous of vain-glory, provoking one 26  
 another, envying one another.

BRETHREN, if a man be overtaken in a fault, ye which are 6  
 spiritual, restore such a one in the spirit of meekness; consider- 2  
 ing thyself, lest thou also be tempted. Bear ye one another's bur- 3  
 dens, and so fulfil the law of Christ. For if a man think him- 4  
 self to be something, when he is nothing, he deceiveth himself. 5  
 But let every man prove his own work, and then shall he have 6  
 rejoicing in himself alone, and not in another. For every man 7  
 shall bear his own burden. Let him that is taught in the word, 8  
 communicate unto him that teacheth in all good things. Be not 9  
 deceived; God is not mocked: for whatsoever a man soweth, 10  
 that shall he also reap. For he that soweth to his flesh, shall of 11  
 the flesh reap corruption: but he that soweth to the Spirit, shall 12  
 of the Spirit reap life everlasting. And let us not be weary in 13  
 well-doing: for in due season we shall reap, if we faint not. As 14  
 we have therefore opportunity, let us do good unto all *men*, espe- 15  
 cially unto them who are of the household of faith.

YE see how large a letter I have written unto you with mine 11  
 own hand. As many as desire to make a fair show in the flesh, 12  
 they constrain you to be circumcised; only lest they should suf- 13  
 fer persecution for the cross of Christ. For neither they them- 14  
 selves who are circumcised keep the law; but desire to have 15  
 you circumcised, that they may glory in your flesh. But God 16  
 forbid that I should glory, save in the cross of our Lord Jesus 17  
 Christ, by whom the world is crucified unto me, and I unto the 18  
 world. For in Jesus Christ neither circumcision availeth any 19  
 thing, nor uncircumcision, but a new creature. And as many as 20  
 walk according to this rule, peace *be* on them, and mercy, and 21  
 upon the Israel of God! From henceforth let no man trouble me: 22  
 for I bear in my body the marks of the Lord Jesus. Brethren, 23  
 the grace of our Lord Jesus Christ *be* with your spirit. Amen.

## THE EPISTLE OF PAUL TO THE EPHESIANS.

PAUL, an Apostle of Jesus Christ by the will of God, to the 1  
 saints which are at Ephesus, and to the faithful in Christ Jesus: 2  
 grace *be* to you, and peace, from God our Father, and *from* the 3  
 Lord Jesus Christ.

BLESSED *be* the God and Father of our Lord Jesus Christ, who 3  
 hath blessed us with all spiritual blessings in heavenly *places* in 4  
 Christ: according as he hath chosen us in him, before the foun- 5  
 dation of the world, that we should be holy and without blame 6  
 before him in love: having predestinated us unto the adoption 7  
 of children by Jesus Christ to himself, according to the good 8  
 pleasure of his will, 'to the praise of the glory of his grace, 9  
 wherein he hath made us accepted in the Beloved: in whom we 10

have redemption through his blood, the forgiveness of sins, – according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: – in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ: in whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

WHEREFORE I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 'cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 'which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, 'far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, 'which is his body, the fullness of him that filleth all in all. And you *hath he quickened*, who were dead in trespasses and sins: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others: but God, who is rich in mercy, for his great love wherewith he loved us, 'even when we were dead in sins; hath quickened us together with Christ, (by grace ye are saved!) 'and hath raised *us* up together, and made *us* sit together in heavenly *places*, in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in *his* kindness toward us, through Christ Jesus. For by grace are ye saved, through faith; and that not of yourselves: *it is* the gift of God, 'not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

WHEREFORE remember, that ye *being* in time past Gentiles



in the flesh, (who are called Uncircumcision by that which is called the Circumcision in the flesh, made by hands;) that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye, who sometime were afar off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; having abolished in his flesh the enmity, *even the law of commandments contained* in ordinances: to make in himself of twain one new man, *so making peace*; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have an access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone: in whom all the building, fitly framed together, groweth unto a holy temple in the Lord: in whom ye also are builded together, for a habitation of God through the Spirit.

For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles, -- If ye have heard of the dispensation of the grace of God which *is* given me to you-ward: how that by revelation he made known unto me the mystery, as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of Christ; which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel; whereof I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power: (unto me, who am less than the least of all saints, is this grace given,) that I should preach among the Gentiles the unsearchable riches of Christ: and to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly *places*, might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, ' that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, ' may be able to comprehend with all saints what *is* the breadth, and length,



and depth, and height; and to know the love of Christ, which 19  
 passeth knowledge; that ye might be filled with all the fullness  
 of God. Now unto him that is able to do exceeding abundantly 20  
 above all that we ask or think, according to the power that work-  
 eth in us, unto him *be* glory in the church by Christ Jesus through- 21  
 out all ages, world without end! Amen.— I, therefore, the 4  
 prisoner of the Lord, beseech you that ye walk worthy of the  
 vocation wherewith ye are called, with all lowliness and meek- 2  
 ness, with long-suffering, forbearing one another in love, 'en- 3  
 deavoring to keep the unity of the Spirit in the bond of peace.  
*There is one body, and one Spirit, even as ye are called in one* 4  
*hope of your calling: 'one Lord, one faith, one baptism, 'one* 5,6  
 God and Father of all, who *is* above all, and through all, and in  
 you all. But unto every one of us is given grace according to 7  
 the measure of the gift of Christ. — Wherefore he saith, 8

When he ascended up on high,  
 He led captivity captive  
 And gave gifts unto men.

Now that he ascended, what is it but that he also descended first 9  
 into the lower parts of the earth? He that descended is the same 10  
 also that ascended up far above all heavens, that he might fill  
 all things. — 'And he gave some, Apostles; and some, prophets; 11  
 and some, evangelists; and some, pastors and teachers, 'for the 12  
 perfecting of the saints, for the work of the ministry, for the edi-  
 fying of the body of Christ, till we all come in the unity of the 13  
 faith, and of the knowledge of the Son of God, unto a perfect  
 man, unto the measure of the stature of the fullness of Christ:  
 that we *henceforth* be no more children, tossed to and fro, and 14  
 carried about with every wind of doctrine, by the sleight of men,  
 and cunning craftiness, whereby they lie in wait to deceive: but 15  
 speaking the truth in love, may grow up into him in all things,  
 which is the head, *even* Christ, 'from whom the whole body sily 16  
 joined together and compacted by that which every joint suppli-  
 eth, according to the effectual working in the measure of every  
 part, maketh increase of the body unto the edifying of itself in  
 love.

THIS I say, therefore, and testify in the Lord, that ye hence- 17  
 forth walk not as other Gentiles walk, in the vanity of their  
 mind, 'having the understanding darkened, being alienated from 18  
 the life of God through the ignorance that is in them, because of  
 the blindness of their heart: who, being past feeling, have given 19  
 themselves over unto lasciviousness, to work all uncleanness  
 with greediness. 'But ye have not so learned Christ, 'if so be 20  
 that ye have heard him, and have been taught by him, as the  
 truth is in Jesus: that ye put off concerning the former conver- 22  
 sation the old man, which is corrupt according to the deceitful  
 lusts; 'and be renewed in the spirit of your mind; 'and that ye 23  
 put on the new man, which after God is created in righteous-  
 ness and true holiness. Wherefore putting away lying, speak 25  
 every man truth with his neighbor: for we are members one of  
 another. Be ye angry, and sin not: let not the sun go down upon 26

your wrath; 'neither give place to the devil. ' Let him that 27  
 stole, steal no more: but rather let him labor, working with *his*  
 hands the thing which is good, that he may have to give to him  
 that needeth. Let no corrupt communication proceed out of your 29  
 mouth, but that which is good to the use of edifying, that it may  
 minister grace unto the hearers; and grieve not the Holy Spirit 30  
 of God, whereby ye are sealed unto the day of redemption. Let 31  
 all bitterness, and wrath, and anger, and clamor, and evil-speak-  
 ing, be put away from you, with all malice: and be ye kind one 32  
 to another, tender-hearted, forgiving one another, even as God  
 for Christ's sake hath forgiven you. Be ye therefore followers 5  
 of God as dear children; and walk in love, as Christ also hath 2  
 loved us, and hath given himself for us an offering and a sacri-  
 fice to God for a sweet-smelling savor.

BUT fornication, and all uncleanness, or covetousness, let it not 3  
 be once named among you, (as becometh saints,) ' neither filthi- 4  
 ness, nor foolish talking, nor jesting, which are not convenient:  
 but rather giving of thanks. For this ye know, that no whore- 5  
 monger, nor unclean person, nor covetous man, who is an idola-  
 ter, hath any inheritance in the kingdom of Christ and of God.  
 Let no man deceive you with vain words: for because of these 6  
 things cometh the wrath of God upon the children of disobedi-  
 ence. ' Be not ye therefore partakers with them. ' For ye were 7,8  
 sometime darkness, but now *are ye* light in the Lord: walk as  
 children of light; (for the fruit of the Spirit *is* in all goodness, 9  
 and righteousness, and truth;) proving what is acceptable unto 10  
 the Lord. And have no fellowship with the unfruitful works of 11  
 darkness, but rather reprove *them*: For it is a shame even to 12  
 speak of those things which are done of them in secret. But all 13  
 things that are reprov'd, are made manifest by the light: for  
 whatsoever doth make manifest is light. Wherefore he saith, 14  
 "Awake, thou that sleepest, and arise from the  
 dead, and Christ shall give thee light." See then that 15  
 ye walk circumspectly, not as fools, but as wise, 'redeeming the 16  
 time, because the days are evil. Wherefore be ye not unwise, 17  
 but understanding what the will of the Lord *is*. And be not 18  
 drunk with wine, wherein is excess; but be filled with the  
 Spirit, 'speaking to yourselves in psalms, and hymns, and spirit- 19  
 ual songs, singing and making melody in your heart to the Lord,  
 'giving thanks always for all things unto God and the Father, in 20  
 the name of our Lord Jesus Christ.

SUBMITTING yourselves one to another in the fear of God: 21  
 Wives, submit yourselves unto your own husbands, as unto the 22  
 Lord. For the husband is the head of the wife, even as Christ 23  
 is the head of the church: and he is the Savior of the body.  
 Therefore as the church is subject unto Christ, so *let* the wives 24  
*be* to their own husbands in every thing. Husbands, love your 25  
 wives, even as Christ also loved the church, and gave himself  
 for it; that he might sanctify and cleanse it with the washing of 26  
 water by the word, that he might present it to himself a glorious 27  
 church, not having spot or wrinkle, or any such thing; but that

it should be holy and without blemish. So ought men to love 28  
 their wives, as their own bodies. He that loveth his wife loveth 29  
 himself, ' for no man ever yet hated his own flesh, but nourish- 30  
 eth and cherisheth it, even as the Lord the church. For we are 31  
 members of his body, of his flesh, and of his bones. "For this 32  
 cause shall a man leave his father and mother, and they two shall 33  
 be one flesh." This is a great mystery: but I speak concern- 34  
 ing Christ and the church. Nevertheless, let every one of you 35  
 in particular so love his wife even as himself: and the wife see 36  
 that she reverence *her* husband. Children, obey your parents in 37  
 the Lord: for this is right. "Honor thy father and mother," 38  
 (which is the first commandment with promise.) "that it may 39  
 be well with thee, and thou mayest live long on 40  
 the earth." And, ye fathers, provoke not your children to 41  
 wrath; but bring them up in the nurture and admonition of the 42  
 Lord. Servants, be obedient to them that are *your* masters ac- 43  
 cording to the flesh, with fear and trembling, in singleness of 44  
 your heart, as unto Christ; not with eye-service, as men-pleas- 45  
 ers; but as the servants of Christ, doing the will of God, from 46  
 the heart: with good will doing service, as to the Lord, and not 47  
 to men: knowing that whatsoever good thing any man doeth, 48  
 the same shall he receive of the Lord, whether *he be* bond or 49  
 free. And, ye masters, do the same things unto them, forbear- 50  
 ing threatening: knowing that your Master also is in heaven: 51  
 neither is there respect of persons with him.

FINALLY, my brethren, be strong in the Lord, and in the power 10  
 of his might. Put on the whole armor of God, that ye may be 11  
 able to stand against the wiles of the devil. For we wrestle not 12  
 against flesh and blood, but against principalities, against powers, 13  
 against the rulers of the darkness of this world, against spiritual 14  
 wickedness in high *places*. Wherefore take unto you the whole 15  
 armor of God, that ye may be able to withstand in the evil day, and 16  
 having done all, to stand. Stand therefore, having your loins 17  
 girt about with truth, and having on the breast-plate of righteous- 18  
 ness; and your feet shod with the preparation of the gospel of 19  
 peace; above all, taking the shield of faith, wherewith ye shall 20  
 be able to quench all the fiery darts of the Wicked. And take 21  
 the helmet of salvation, and the sword of the Spirit, which is the 22  
 word of God: praying always with all prayer and supplication 23  
 in the Spirit, and watching thereunto with all perseverance and 24  
 supplication for all saints, 'and for me, that utterance may be 25  
 given unto me, that I may open my mouth boldly, to make known 26  
 the mystery of the gospel, for which I am an ambassador in 27  
 bonds: that therein I may speak boldly, as I ought to speak.

BUT that ye also may know my affairs, *and* how I do, Tychicus, 21  
 a beloved brother and faithful minister in the Lord, shall make 22  
 known to you all things: whom I have sent unto you for the 23  
 same purpose, that ye might know our affairs, and *that* he might 24  
 comfort your hearts. Peace *be* to the brethren, and love with 25  
 faith from God the Father and the Lord Jesus Christ. Grace *be* 26  
 with all them that love our Lord Jesus Christ in sincerity. Amen.

## THE EPISTLE OF PAUL TO THE PHILIPPIANS.

**PAUL** and Timotheus, the servants of Jesus Christ, to all the **1**  
saints in Christ Jesus which are at Philippi, with the bishops and  
deacons. Grace *be* unto you, and peace, from God our Father, **2**  
and *from* the Lord Jesus Christ.

'I THANK my God upon every remembrance of you, 'always **3,4**  
in every prayer of mine for you all, — making request with joy, —  
for your fellowship in the gospel from the first day until now: **5**  
being confident of this very thing, that he which hath begun a **6**  
good work in you, will perform *it* until the day of Jesus Christ:  
even as it is meet for me to think this of you all, because I have **7**  
you in my heart; inasmuch as both in my bonds, and in the de-  
fence and confirmation of the gospel, ye all are partakers of my  
grace. For God is my record, how greatly I long after you all in **8**  
the bowels of Jesus Christ. And this I pray, that your love may **9**  
abound yet more and more in knowledge and *in* all judgment;  
'that ye may approve things that are excellent; that ye may be **10**  
sincere and without offence till the day of Christ, being filled **11**  
with the fruits of righteousness, which are by Jesus Christ, unto  
the glory and praise of God.

BUT I would ye should understand, brethren, that the things **12**  
*which happened* unto me have fallen out rather unto the further-  
ance of the gospel; so that my bonds in Christ are manifest in **13**  
all the palace, and in all other *places*, 'and many of the brethren **14**  
in the Lord, waxing confident by my bonds, are much more bold  
to speak the word without fear. Some indeed preach Christ even **15**  
of envy and strife; and some also of good will. The one preach **16**  
Christ of contention, not sincerely, supposing to add affliction to  
my bonds. But the other of love, knowing that I am set for the **17**  
defence of the gospel. What then? notwithstanding, every way, **18**  
whether in pretence or in truth, Christ is preached; and I there-  
in do rejoice, yea, and will rejoice. For I know that this shall **19**  
turn to my salvation through your prayer, and the supply of the  
Spirit of Jesus Christ, 'according to my earnest expectation, and **20**  
*my* hope, that in nothing I shall be ashamed, but *that* with all  
boldness, as always, so now also, Christ shall be magnified in my  
body, whether *it be* by life, or by death. For to me to live *is* **21**  
Christ, and to die *is* gain. But if I live in the flesh, this *is* the **22**  
fruit of my labor; yet what I shall choose I wot not. For I am **23**  
in a strait betwixt two, having a desire to depart, and to be with  
Christ; which is far better: nevertheless, to abide in the flesh *is* **24**  
more needful for you. And having this confidence, I know that **25**  
I shall abide and continue with you all for your furtherance and



joy of faith; that your rejoicing may be more abundant in Jesus 26  
Christ for me, by my coming to you again.

ONLY let your conversation be as it becometh the gospel of 27  
Christ: that whether I come and see you, or else be absent, I  
may hear of your affairs, that ye stand fast in one spirit, with one  
mind striving together for the faith of the gospel; and in nothing 28  
terrified by your adversaries: which is to them an evident token  
of perdition, but to you of salvation, and that of God. For unto 29  
you it is given in the behalf of Christ, not only to believe on him,  
but also to suffer for his sake; having the same conflict which 30  
ye saw in me, *and now hear to be in me.* If *there be* therefore 2  
any consolation in Christ, if any comfort of love, if any fellow-  
ship of the Spirit, if any bowels and mercies, 'fulfil ye my joy, 2  
that ye be like-minded, having the same love, *being* of one ac-  
cord, of one mind. *Let nothing be done* through strife or vain- 3  
glory; but in lowliness of mind let each esteem other better than  
themselves. Look not every man on his own things, but every 4  
man also on the things of others. Let this mind be in you, which 5  
was also in Christ Jesus, 'who, being in the form of God, thought 6  
it not robbery to be equal with God, but made himself of no reputa- 7  
tion, and took upon him the form of a servant, and was made  
in the likeness of men: and being found in fashion as a man, he 8  
humbled himself, and became obedient unto death, even the  
death of the cross. Wherefore God also hath highly exalted him, 9  
and given him a name which is above every name: that at the 10  
name of Jesus every knee should bow, of *things* in heaven, and  
*things* in earth, and *things* under the earth, 'and *that* every tongue 11  
should confess that Jesus Christ is Lord to the glory of God the  
Father. Wherefore, my beloved, as ye have always obeyed, not 12  
as in my presence only, but now much more in my absence,  
work out your own salvation with fear and trembling: for it is 13  
God which worketh in you both to will and to do of *his* good  
pleasure. Do all things without murmurings and disputings; 14  
that ye may be blameless and harmless, the sons of God, with-  
out rebuke, in the midst of a crooked and perverse nation:  
among whom ye shine as lights in the world, 'holding forth the 15  
word of life; that I may rejoice in the day of Christ, that I have  
not run in vain, neither labored in vain. Yea, and if I be offered 17  
upon the sacrifice and service of your faith, I joy and rejoice  
with you all: for the same cause also do ye joy, and rejoice with 18  
me.

BUT I trust in the Lord Jesus to send Timotheus shortly unto 19  
you, that I also may be of good comfort, when I know your state.  
For I have no man like-minded, who will naturally care for your 20  
state. For all seek their own, not the things which are Jesus 21  
Christ's. But ye know the proof of him, that as a son with the 22  
father, he hath served with me in the gospel. Him therefore I 23  
hope to send presently, so soon as I shall see how it will go with  
me. But I trust in the Lord that I also myself shall come shortly. 24  
Yet I supposed it necessary to send to you Epaphroditus, my bro- 25  
ther, and companion in labor, and fellow-soldier, but your mes-



senger, and he that ministered to my wants; for he longed after 26  
 you all, and was full of heaviness, because that ye had heard that  
 he had been sick. For indeed he was sick, nigh unto death: 27  
 but God had mercy on him; and not on him only, but on me  
 also, lest I should have sorrow upon sorrow. I sent him therefore 28  
 the more carefully, that, when ye see him again, ye may rejoice,  
 and that I may be the less sorrowful. Receive him therefore in 29  
 the Lord with all gladness; and hold such in reputation. Be- 30  
 cause for the work of Christ he was nigh unto death, not regard-  
 ing his life, to supply your lack of service toward me.

FINALLY, my brethren, rejoice in the Lord. To write the [3  
 same things to you, to me indeed *is* not grievous, but for you *it*  
*is* safe. Beware of dogs, beware of evil workers, beware of the 2  
 concision. For we are the circumcision, which worship God in 3  
 the Spirit, and rejoice in Christ Jesus, and have no confidence in  
 the flesh. Though I might also have confidence in the flesh. 4  
 If any other man thinketh that he hath whereof he might trust  
 in the flesh, I more: circumcised the eighth day, of the stock of 5  
 Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as  
 touching the law a Pharisee; concerning zeal, persecuting the 6  
 church; touching the righteousness which is in the law, blame-  
 less. But what things were gain to me, those I counted loss for 7  
 Christ. Yea, doubtless, and I count all things *but* loss for the ex- 8  
 cellency of the knowledge of Christ Jesus my Lord: for whom  
 I have suffered the loss of all things, and do count them *but* dung,  
 that I may win Christ, 'and be found in him, not having mine 9  
 own righteousness, which is of the law, but that which is through  
 the faith of Christ, the righteousness which is of God by faith:  
 that I may know him, and the power of his resurrection, and the 10  
 fellowship of his sufferings, being made conformable unto his  
 death; if by any means I might attain unto the resurrection of 11  
 the dead. Not as though I had already attained, either were al- 12  
 ready perfect: but I follow after, if that I may apprehend that  
 for which also I am apprehended of Christ Jesus. Brethren, I 13  
 count not myself to have apprehended: but *this* one thing *I do*,  
 forgetting those things which are behind, and reaching forth unto  
 those things which are before, I press toward the mark for the 14  
 prize of the high calling of God in Christ Jesus. Let us there- 15  
 fore, as many as be perfect, be thus minded: and if in any thing  
 ye be otherwise minded, God shall reveal even this unto you.  
 Nevertheless, whereto we have already attained, let us walk by 16  
 the same rule, let us mind the same thing. Brethren, be follow- 17  
 ers together of me, and mark them which walk so as ye have us  
 for an ensample. For many walk, of whom I have told you 18  
 often, and now tell you even weeping, *that they are* the enemies  
 of the cross of Christ, 'whose end *is* destruction, whose God *is* 19  
*their* belly, and *whose* glory *is* in their shame, who mind earthly  
 things. For our conversation is in heaven; from whence also 20  
 we look for the Savior, the Lord Jesus Christ, 'who shall change 21  
 our vile body, that it may be fashioned like unto his glorious  
 body, according to the working whereby he is able even to sub-

due all things unto himself. Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved. 4

I BESEECH Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and *with* other my fellow-laborers, whose names *are* in the book of life. Rejoice in the Lord *always*: *and* again I say, Rejoice! Let your moderation be known unto all men. The Lord *is* at hand: 'be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things *are* true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things; those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. 2 3 4 5 6 7 8 9

BUT I rejoice in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need: I can do all things through Christ which strengtheneth me. Notwithstanding, ye have well done that ye did communicate with my affliction. Now ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only: for even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus. Now unto God and our Father *be* glory for ever and ever! Amen. 10 11 12 13 14 15 16 17 18 19 20

SALUTE every saint in Christ Jesus. The brethren which are with me greet you: 'all the saints salute you; chiefly they that are of Cesar's household. The grace of our Lord Jesus Christ be with you all. Amen. 21 22

## THE EPISTLE OF PAUL TO THE COLOSSIANS.

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**PAUL** an apostle of Jesus Christ, by the will of God, and **1**  
 Timotheus *our* brother, to the saints and faithful brethren in **2**  
 Christ which are at Colosse. Grace *be* unto you, and peace, from  
 God our Father and the Lord Jesus Christ.

We give thanks to God, and the Father of our Lord Jesus **3**  
 Christ, praying always for you, 'since we heard of your faith in **4**  
 Christ Jesus, and of the love *which ye have* to all the saints, ' for **5**  
 the hope which is laid up for you in heaven; whereof ye heard **6**  
 before in the word of the truth of the gospel, which is come  
 unto you, as *it is* in all the world; and bringeth forth fruit, as *it*  
*doth* also in you, since the day ye heard *of it*, and knew the grace  
 of God in truth: as ye also learned of Epaphras our dear fellow- **7**  
 servant, who is for you a faithful minister of Christ: who also **8**  
 declared unto us your love in the Spirit.

For this cause we also, since the day we heard *it*, do not **9**  
 cease to pray for you, and to desire that ye might be filled with  
 the knowledge of his will in all wisdom and spiritual under-  
 standing: that ye might walk worthy of the Lord unto all pleas- **10**  
 ing; being fruitful in every good work, and increasing in the  
 knowledge of God; strengthened with all might, according to his **11**  
 glorious power, unto all patience and long-suffering with joyful-  
 ness; giving thanks unto the Father, which hath made us meet **12**  
 to be partakers of the inheritance of the saints in light, who hath **13**  
 delivered us from the power of darkness, and hath translated us  
 into the kingdom of his dear Son, in whom we have redemp- **14**  
 tion, through his blood, *even* the forgiveness of sins: who is the **15**  
 image of the invisible God, the first-born of every creature: for **16**  
 by him were all things created that are in heaven, and that are  
 in earth, visible and invisible, whether *they be* thrones, or domin-  
 ions, or principalities, or powers: all things were created by him  
 and for him: and he is before all things, and by him all things **17**  
 consist; 'and he is the head of the body, the church: who is the **18**  
 beginning, the first-born from the dead; that in all *things* he  
 might have the pre-eminence: for it pleased *the Father* that in **19**  
 him should all fullness dwell; and having made peace through **20**  
 the blood of his cross, by him to reconcile all things unto him-  
 self; by him, *I say*, whether *they be* things in earth, or things in  
 heaven.

And you, that were sometime alienated, and enemies in *your* **21**  
 mind by wicked works, yet now hath he reconciled ' in the body **22**  
 of his flesh through death; to present you holy, and unblamable,  
 and unreprouvable in his sight; if ye continue in the faith **23**  
 grounded and settled, and *be* not moved away from the hope of  
 the gospel, which ye have heard, *and* which was preached to .

every creature which is under heaven; whereof I Paul am made  
 a minister; who now rejoice in my sufferings for you, and fill  
 up that which is behind of the afflictions of Christ in my flesh  
 for his body's sake, which is the church: whereof I am made a  
 minister, according to the dispensation of God which is given to  
 me for you, to fulfil the word of God: *even* the mystery which  
 hath been hid from ages, and from generations; but now is made  
 manifest to his saints, to whom God would make known what *is*  
 the riches of the glory of this mystery among the Gentiles, which  
 is Christ in you, the hope of glory: whom we preach, warning  
 every man, and teaching every man in all wisdom; that we may  
 present every man perfect in Christ Jesus: whereunto I also  
 labor, striving according to his working, which worketh in me  
 mightily.

For I would that ye knew what great conflict I have for you,  
 and *for* them at Laodicea, and *for* as many as have not seen my  
 face in the flesh; that their hearts might be comforted, being  
 knit together in love, and unto all riches of the full assurance of  
 understanding, to the acknowledgment of the mystery of God,  
 and of the Father, and of Christ, 'in whom are hid all the trea-  
 sures of wisdom and knowledge. And this I say, lest any man  
 should beguile you with enticing words. For though I be ab-  
 sent in the flesh, yet am I with you in the spirit, joying and be-  
 holding your order, and the stedfastness of your faith in Christ.  
 As ye have therefore received Christ Jesus the Lord, *so* walk ye  
 in him, 'rooted and built up in him, and established in the faith,  
 as ye have been taught, abounding therein with thanksgiving.  
 Beware lest any man spoil you through philosophy and vain de-  
 ceit, after the tradition of men, after the rudiments of the world,  
 and not after Christ. For in him dwelleth all the fullness of the  
 Godhead bodily. And ye are complete in him, which is the head  
 of all principality and power: in whom also ye are circumcised  
 with the circumcision made without hands, in putting off the  
 body of the sins of the flesh: by the circumcision of Christ,  
 'buried with him in baptism; wherein also ye are risen with  
*him* through the faith of the operation of God, who hath raised  
 him from the dead. And you, being dead in your sins and the  
 uncircumcision of your flesh, hath he quickened together with  
 him, having forgiven you all trespasses; blotting out the hand-  
 writing of ordinances that was against us, which was contrary to  
 us, and took it out of the way, nailing it to his cross; *and* having  
 spoiled principalities and powers, he made a show of them openly,  
 triumphing over them in it. Let no man therefore judge you in  
 meat, or in drink, or in respect of a holy-day, or of the new-  
 moon, or of the sabbath-days: which are a shadow of things to  
 come; but the body *is* of Christ. Let no man beguile you of  
 your reward in a voluntary humility and worshipping of angels,  
 intruding into those things which he hath not seen, vainly puffed  
 up by his fleshly mind, 'and not holding the head, from which  
 all the body by joints and bands having nourishment ministered,  
 and knit together, increaseth with the increase of God. Where-



fore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21  
' ('Touch not; taste not; handle not!' 'which all are to perish with the using;) after the commandments and doctrines of men? 21  
Which things have indeed a show of wisdom in will-worship, 23  
and humility, and neglecting of the body; not in any honor to the satisfying of the flesh.

If ye then be risen with Christ, seek those things which are 3  
above, where Christ sitteth on the right hand of God. Set your 2  
affections on things above, not on things on the earth. For ye 3  
are dead, and your life is hid with Christ in God. When Christ, 4  
*who is our life*, shall appear, then shall ye also appear with him in glory.

MORTIFY therefore your members which are upon the earth; 5  
fornication, uncleanness, inordinate affection, evil concupiscence, 6  
and covetousness, which is idolatry: for which things' sake the 6  
wrath of God cometh on the children of disobedience; in the 7  
which ye also walked sometime, when ye lived in them: but 8  
now ye also put off all these; anger, wrath, malice, blasphemy, 8  
filthy communication out of your mouth; lie not one to another, 9  
seeing that ye have put off the old man with his deeds, and have 10  
put on the new *man*, which is renewed in knowledge after the image of him that created him: where there is neither Greek 11  
nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, 11  
bond *nor* free: but Christ *is* all, and in all. Put on therefore, as 12  
the elect of God, holy and beloved, bowels of mercies, kindness, 12  
humbleness of mind, meekness, long-suffering; (forbearing one 13  
another, and forgiving one another, if any man have a quarrel 13  
against any: even as Christ forgave you, so also *do* ye.) And 14  
above all these things *put on* charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the 15  
which also ye are called in one body; and be ye thankful. Let 16  
the word of Christ dwell in you richly in all wisdom; teaching 16  
and admonishing one another in psalms, and hymns, and spiritual 17  
songs, singing with grace in your hearts to the Lord. And what- 17  
soever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

WIVES, submit yourselves unto your own husbands, as it is fit 18  
in the Lord. Husbands, love *your* wives, and be not bitter against 19  
them. Children, obey *your* parents in all things: for this is well- 20  
pleasing unto the Lord. Fathers, provoke not your children to 21  
*anger*, lest they be discouraged. Servants, obey in all things 22  
*your* masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God: 'and whatso- 23  
ever ye do, do *it* heartily, as to the Lord, and not unto men: know- 24  
ing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong, 25  
shall receive for the wrong which he hath done: and there is no respect of persons. Masters, give unto *your* servants that which 4  
is just and equal: knowing that ye also have a Master in heaven.



CONTINUE in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak. Walk in wisdom toward them that are without, redeeming the time. Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

ALL my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord: whom I have sent unto you for the same purpose, (that he might know your estate, and comfort your hearts,) 'with Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here. Aristarchus, my fellow-prisoner, saluteth you; and Marcus, sister's son to Barnabas; (touching whom ye received commandments; if he come unto you, receive him;) and Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me. Epaphras, who is *one* of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis. Luke, the beloved physician, and Demas, greet you. Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea. And say to Archippus, 'Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.' The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

## THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father, and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

WE give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God: for our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us,

and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad: so that we need not to speak any thing. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

For yourselves, brethren, know our entrance in unto you, that it was not in vain: but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. For our exhortation *was* not of deceit, nor of uncleanness, nor in guile; but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the Apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: so, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God *also*, how holily, and justly, and unblamably we behaved ourselves among you that believe: as ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews; who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost.

BUT we, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. For what is our hope, or joy, or crown of rejoicing? *are* not even ye in the presence of our Lord Jesus Christ at his coming? For

ye are our glory and joy. Wherefore, when we could no longer  
 forbear, we thought it good to be left at Athens alone; and sent  
 Timotheus, our brother, and minister of God, and our fellow-lab-  
 orer in the gospel of Christ, to establish you, and to comfort you  
 concerning your faith: that no man should be moved by these  
 afflictions: for yourselves know that we are appointed thereunto;  
 for verily, when we were with you, we told you before that we  
 should suffer tribulation; even as it came to pass, and ye know.  
 For this cause, when I could no longer forbear, I sent to know  
 your faith, lest by some means the tempter have tempted you,  
 and our labor be in vain. But now, when Timotheus came from  
 you unto us, and brought us good tidings of your faith and  
 charity, and that ye have good remembrance of us always, de-  
 siring greatly to see us, as we also *to see you*: therefore, brethren,  
 we were comforted over you in all our affliction and distress by  
 your faith; 'for now we live, if ye stand fast in the Lord.' For  
 what thanks can we render to God again for you, for all the joy  
 wherewith we joy for your sakes before our God; night and day  
 praying exceedingly that we might see your face, and might per-  
 fect that which is lacking in your faith? Now God himself and  
 our Father, and our Lord Jesus Christ, direct our way unto you.  
 And the Lord make you to increase and abound in love one to-  
 ward another, and toward all *men*, even as we *do* toward you:  
 to the end he may stablish your hearts unblamable in holiness  
 before God, even our Father, at the coming of our Lord Jesus  
 Christ with all his saints.

FURTHERMORE then we beseech you, brethren, and ex-  
 hort *you* by the Lord Jesus, that as ye have received of us how  
 ye ought to walk and to please God, *so* ye would abound more  
 and more: for ye know what commandments we gave you by  
 the Lord Jesus. For this is the will of God, *even* your sanctifica-  
 tion, that ye should abstain from fornication: that every one of  
 you should know how to possess his vessel in sanctification and  
 honor, 'not in the lust of concupiscence, even as the Gentiles  
 which know not God: that no *man* go beyond and defraud his  
 brother in *any* matter: because that the Lord *is* the avenger of  
 all such, as we also have forewarned you and testified. For God  
 hath not called us unto uncleanness, but unto holiness. He  
 therefore that despiseth, despiseth not man, but God who hath  
 also given unto us his Holy Spirit.

BUT as touching brotherly love, ye need not that I write unto  
 you: for ye yourselves are taught of God to love one another;  
 and indeed ye do it toward all the brethren which are in all  
 Macedonia. But we beseech you, brethren, that ye increase  
 more and more; and that ye study to be quiet, and to do your  
 own business, and to work with your own hands, as we com-  
 manded you; that ye may walk honestly toward them that are  
 without, and *that* ye may have lack of nothing.

BUT I would not have you to be ignorant, brethren, concern-  
 ing them which are asleep, that ye sorrow not, even as others  
 which have no hope. For if we believe that Jesus died and rose

again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, 15 that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself 16 shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive *and* remain shall be 17 caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, 18 comfort one another with these words.

BUT of the times and the seasons, brethren, ye have no need 5 that I write unto you; for yourselves know perfectly, that the 2 day of the Lord so cometh as a thief in the night. For when 3 they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day 4 should overtake you as a thief; ye are all the children of light, 5 and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch 6 and be sober. For they that sleep, sleep in the night; and they 7 that be drunken, are drunken in the night. But let us, who are 8 of the day, be sober, putting on the breast-plate of faith and love; and for a helmet, the hope of salvation. For God hath not ap- 9 pointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 'who died for us; that, whether we wake or sleep, we 10 should live together with him. Wherefore, comfort yourselves 11 together, and edify one another, even as also ye do.

AND we beseech you, brethren, to know them which labor 12 among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake. 13 *And* be at peace among yourselves.

NOW we exhort you, brethren, warn them that are unruly, 14 comfort the feeble-minded, support the weak, be patient toward all *men*. See that none render evil for evil unto any *man*; but 15 ever follow that which is good, both among yourselves, and to all *men*. 'Rejoice evermore, 'Pray without ceasing. 'In every 16 thing give thanks, for this is the will of God in Christ Jesus concerning you. 'Quench not the Spirit: 'despise not prophesyings. 19 'Prove all things; hold fast that which is good: 'abstain from 21 all appearance of evil. And the very God of peace sanctify you 23 wholly; and *I pray God* your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful *is* he that calleth you, who also will do *it*. 24

BRETHREN, pray for us. 'Greet all the brethren with a holy 25 kiss. I charge you by the Lord that this epistle be read unto all 27 the holy brethren. The grace of our Lord Jesus Christ *be* with 28 you. Amen.

## THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

**PAUL**, and Silvanus, and Timotheus, unto the church of the  
Thessalonians, in God our Father, and the Lord Jesus Christ:  
grace unto you, and peace, from God our Father and the Lord  
Jesus Christ.

WE are bound to thank God always for you, brethren, as it is  
meet, because that your faith groweth exceedingly, and the  
charity of every one of you all toward each other aboundeth;  
so that we ourselves glory in you in the churches of God, for  
your patience and faith in all your persecutions and tribulations  
that ye endure: *which* is a manifest token of the righteous judg-  
ment of God, that ye may be counted worthy of the kingdom of  
God, for which ye also suffer. Seeing *it is* a righteous thing with  
God to recompense tribulation to them that trouble you; and to  
you who are troubled, rest with us, when the Lord Jesus shall be  
revealed from heaven with his mighty angels, in flaming fire;  
taking vengeance on them that know not God, and that obey not  
the gospel of our Lord Jesus Christ: who shall be punished with  
everlasting destruction from the presence of the Lord, and from  
the glory of his power, when he shall come to be glorified in his  
saints, and to be admired in all them that believe, (because our  
testimony among you was believed,) in that day. Wherefore  
also we pray always for you, that our God would count you  
worthy of *this* calling, and fulfil all the good pleasure of *his*  
goodness, and the work of faith with power: that the name of  
our Lord Jesus Christ may be glorified in you, and ye in him,  
according to the grace of our God, and of the Lord Jesus Christ.

NOW we beseech you, brethren, by the coming of our Lord  
Jesus Christ, and *by* our gathering together unto him, 'that ye be  
not soon shaken in mind, or be troubled - neither by spirit, nor  
by word, nor by letter as from us, - as that the day of Christ is at  
hand. Let no man deceive you by any means: for *that day shall*  
*not come*, except there come a falling away first, and that Man of  
sin be revealed, the Son of perdition, 'who opposeth and exalt-  
eth himself above all that is called God, or that is worshipped;  
so that he, as God, sitteth in the temple of God, showing himself  
that he is God. Remember ye not, that when I was yet with  
you, I told you these things? And now ye know what withholdeth  
that he might be revealed in his time. For the mystery of ini-  
quity doth already work: only he who now letteth *will let*, until  
he be taken out of the way: and then shall that Wicked be  
revealed, whom the Lord shall consume with the spirit of his  
mouth, and shall destroy with the brightness of his coming: *even*  
*him*, whose coming is after the working of Satan, with all power  
and signs and lying wonders, and with all deceivableness of un-



righteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

BUT we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, 'comfort your hearts, and stablish you in every good word and work.

FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you; and that we may be delivered from unreasonable and wicked men: for all *men* have not faith. But the Lord is faithful, who shall stablish you, and keep *you* from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; 'neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother. Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

THE salutation of Paul with mine own hand, which is the token in every epistle: so I write: 'The grace of our Lord Jesus Christ *be* with you all. Amen.

## THE FIRST EPISTLE OF PAUL TO TIMOTHY.

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**PAUL**, an Apostle of Jesus Christ by the commandment of **1**  
God our Savior and Lord Jesus Christ, *which is* our hope, 'unto **2**  
Timothy *my* own son in the faith: Grace, mercy, *and* peace,  
from God our Father and Jesus Christ our Lord.

AS I besought thee to abide still at Ephesus, when I went into **3**  
Macedonia, that thou mightest charge some that they teach no  
other doctrine, neither give heed to fables and endless genealog- **4**  
ies, which minister questions rather than godly edifying which  
is in faith; *so do.*—Now the end of the commandment is charity **5**  
out of a pure heart, and *of* a good conscience, and *of* faith un-  
feigned: from which some having swerved, have turned aside **6**  
unto vain jangling, 'desiring to be teachers of the law, under- **7**  
standing neither what they say, nor whereof they affirm: but we **8**  
know that the law *is* good, if a man use it lawfully; knowing **9**  
this, that the law is not made for a righteous man, but for the  
lawless and disobedient, for the ungodly and for sinners, for un-  
holy and profane, for murderers of fathers, and murderers of  
mothers, for manslayers, 'for whoremongers, for them that defile **10**  
themselves with mankind, for men-stealers, for liars, for perjured  
persons, and if there be any other thing that is contrary to sound  
doctrine, according to the glorious gospel of the blessed God, **11**  
which was committed to my trust. And I thank Christ Jesus our **12**  
Lord, who hath enabled me, for that he counted me faithful, put-  
ting me into the ministry; who was before a blasphemer, and a  
persecutor, and injurious: but I obtained mercy, because I did *it* **13**  
ignorantly in unbelief. And the grace of our Lord was exceed-  
ing abundant with faith and love which is in Christ Jesus. This **14**  
*is* a faithful saying, and worthy of all acceptation, that Christ **15**  
Jesus came into the world to save sinners; of whom I am chief.  
Howbeit, for this cause I obtained mercy, that in me first Jesus **16**  
Christ might show forth all long-suffering, for a pattern to them  
which should hereafter believe on him to life everlasting. Now **17**  
unto the King eternal, immortal, invisible, the only wise God, *be*  
honor and glory for ever and ever! Amen.—This charge I **18**  
commit unto thee, son Timothy, according to the prophecies  
which went before on thee, that thou by them mightest war a  
good warfare, 'holding faith and a good conscience; which some **19**  
having put away, concerning faith have made shipwreck: of **20**  
whom is Hymeneus and Alexander; whom I have delivered  
unto Satan, that they may learn not to blaspheme.

I EXHORT therefore, that, first of all, supplications, prayers, **2**  
intercessions, *and* giving of thanks be made for all men: for **2**  
kings, and *for* all that are in authority; that we may lead a quiet  
and peaceable life in all godliness and honesty. For this *is* good **3**

and acceptable in the sight of God our Savior, who will have all 4  
 men to be saved, and to come unto the knowledge of the truth.  
 For *there is* one God, and one mediator between God and men, 5  
 the man Christ Jesus, 'who gave himself a ransom for all, to be 6  
 testified in due time. Whereunto I am ordained a preacher and 7  
 an Apostle, (I speak the truth in Christ, *and* lie not,) a teacher of 8  
 the Gentiles in faith and verity. I will therefore that men pray 9  
 everywhere, lifting up holy hands, without wrath and doubting.  
 In like manner also, that women adorn themselves in modest 10  
 apparel, with shamefacedness and sobriety; not with broidered  
 hair, or gold, or pearls, or costly array, 'but (which becometh 11  
 women professing godliness) with good works. Let the women 12  
 learn in silence with all subjection. But I suffer not a woman to 13  
 teach, nor to usurp authority over the man, but to be in silence.  
 'For Adam was first formed, then Eve. 'And Adam was not 14  
 deceived, but the woman being deceived was in the transgres-  
 sion. Notwithstanding, she shall be saved in child-bearing, if 15  
 they continue in faith, and charity, and holiness, with sobriety.

THIS is a true saying, If a man desire the office of a bishop, 3  
 he desireth a good work. A bishop then must be blameless, the 2  
 husband of one wife, vigilant, sober, of good behavior, given to  
 hospitality, apt to teach; not given to wine, no striker, not greedy 3  
 of filthy lucre; but patient; not a brawler, not covetous; 'one 4  
 that ruleth well his own house, having his children in subjection  
 with all gravity; (for if a man know not how to rule his own 5  
 house, how shall he take care of the church of God?) not a 6  
 novice, lest being lifted up with pride he fall into the condemna-  
 tion of the devil: moreover, he must have a good report of them 7  
 which are without; lest he fall into reproach and the snare of  
 the devil. Likewise *must* the deacons *be* grave, not double- 8  
 tongued, not given to much wine, not greedy of filthy lucre,  
 'holding the mystery of faith in a pure conscience. 'And let 9  
 these also first be proved; then let them use the office of a dea-  
 con, being *found* blameless. Even so *must* their wives *be* grave, 11  
 not slanderers, sober, faithful in all things. Let the deacons be 12  
 the husbands of one wife, ruling their children and their own  
 houses well. For they that have used the office of a deacon 13  
 well, purchase to themselves a good degree, and great boldness  
 in the faith which is in Christ Jesus.

THESE things write I unto thee, hoping to come unto thee 14  
 shortly: but if I tarry long, that thou mayest know how thou 15  
 oughtest to behave thyself in the house of God, which is the  
 church of the living God, the pillar and ground of the truth. And 16  
 without controversy, great is the mystery of godliness: God was  
 manifest in the flesh, justified in the Spirit; seen of angels,  
 preached unto the Gentiles, believed on in the world, received  
 up into glory. Now the Spirit speaketh expressly, that in the 4  
 latter times some shall depart from the faith, giving heed to se-  
 ducing spirits, and doctrines of devils, 'speaking lies in hypocrisy, 2  
 having their conscience seared with a hot iron, 'forbidding to 3  
 marry, *and commanding* to abstain from meats, which God hath

created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God, and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying, and worthy of all acceptation. For therefore we both labor and suffer reproach, because we trust in the living God who is the Savior of all men, especially of those that believe. These things command and teach.

LET no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. Rebuke not an elder, but entreat *him* as a father; *and* the younger men as brethren; the elder women as mothers; the younger as sisters; with all purity. Honor widows that are widows indeed. But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day: but she that liveth in pleasure, is dead while she liveth. And these things give in charge, that they may be blameless. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith. And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed. Let the elders that rule well, be



counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, "Thou shalt 18 not muzzle the ox that treadeth out the corn;" and the laborer is worthy of his reward. Against an elder receive 19 not an accusation, but before two or three witnesses. Them 20 that sin rebuke before all, that others also may fear. I charge 21 *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no 22 man, neither be partaker of other men's sins: keep thyself pure. Drink no longer water, but use a little wine for thy stomach's 23 sake, and thine often infirmities. Some men's sins are open beforehand, going before to judgment: and some *men* they follow 24 after. Likewise also the good works of *some* are manifest beforehand; and they that are otherwise cannot be hid. 25

LET as many servants as are under the yoke count their own 6 masters worthy of all honor, that the name of God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. 2

If any man teach otherwise, and consent not to wholesome 3 words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, 'he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 'perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. 4 5

'But godliness with contentment is great gain. 'For we brought 6,7 nothing into *this* world, and *it* is certain we can carry nothing out. And having food and raiment, let us be therewith content. 8 But they that will be rich, fall into temptation, and a snare, and 9 *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all 10 evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

But thou, O man of God, flee these things; and follow after 11 righteousness, godliness, faith, love, patience, meekness. Fight 12 the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep *this* commandment 14 without spot, unrebukable, until the appearing of our Lord Jesus Christ, 'which in his times he shall show, *who* is the blessed and 15 only Potentate, the King of kings, and Lord of lords; who only 16 hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen.

CHARGE them that are rich in this world, that they be not 17 high-minded, nor trust in uncertain riches, but in the living God,



who giveth us richly all things to enjoy ; that they do good, that 18  
they be rich in good works, ready to distribute, willing to com-  
municate, laying up in store for themselves a good foundation 19  
against the time to come, that they may lay hold on eternal life.

O TIMOTHY, keep that which is committed to thy trust, avoid- 20  
ing profane *and* vain babblings, and oppositions of science falsely  
so called ; which some professing, have erred concerning the 21  
faith. Grace *be* with thee. Amen.

## THE SECOND EPISTLE OF PAUL TO TIMOTHY.

PAUL, an Apostle of Jesus Christ by the will of God, ac- 1  
cording to the promise of life which is in Christ Jesus, to Timo- 2  
thy, *my* dearly beloved son : Grace, mercy, *and* peace, from God  
the Father and Christ Jesus our Lord.

I THANK God, whom I serve from *my* forefathers with pure 3  
conscience, that without ceasing I have remembrance of thee in 4  
my prayers night and day, ' greatly desiring to see thee, being 5  
mindful of thy tears, that I may be filled with joy ; when I call 6  
to remembrance the unfeigned faith that is in thee, which dwelt 7  
first in thy grandmother Lois, and thy mother Eunice ; and I am 8  
persuaded that in thee also. Wherefore I put thee in remem- 9  
brance, that thou stir up the gift of God, which is in thee by the 10  
putting on of my hands. For God hath not given us the spirit of 11  
fear ; but of power, and of love, and of a sound mind. Be not 12  
thou therefore ashamed of the testimony of our Lord, nor of me 13  
his prisoner : but be thou partaker of the afflictions of the gospel 14  
according to the power of God, ' who hath saved us, and called 15  
*us* with a holy calling, not according to our works, but according 16  
to his own purpose and grace, which was given us in Christ 17  
Jesus before the world began, but is now made manifest by the 18  
appearing of our Savior Jesus Christ, who hath abolished death,  
and hath brought life and immortality to light through the gospel,  
' whereunto I am appointed a preacher, and an Apostle, and a 11  
teacher of the Gentiles : for the which cause I also suffer these 12  
things : nevertheless I am not ashamed : for I know whom I have  
believed, and am persuaded that he is able to keep that which I  
have committed unto him against that day. Hold fast the form 13  
of sound words, which thou hast heard of me, in faith and love 14  
which is in Christ Jesus ; that good thing which was committed 15  
unto thee keep by the Holy Ghost which dwelleth in us. This 16  
thou knowest, that all they which are in Asia be turned away  
from me ; of whom are Phygellus and Hermogenes. The Lord 17  
give mercy unto the house of Onesiphorus ; for he oft refreshed  
me, and was not ashamed of my chain, ' but, when he was in 18  
Rome, he sought me out very diligently, and found *me*. The 19

Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

THOU therefore, my son, be strong in the grace that is in Christ 2  
 Jesus. And the things that thou hast heard of me among many 2  
 witnesses, the same commit thou to faithful men, who shall be 3  
 able to teach others also. Thou therefore endure hardness, as a 3  
 good soldier of Jesus Christ. No man that warreth entangleth 4  
 himself with the affairs of *this* life; that he may please him who 4  
 hath chosen him to be a soldier. And if a man also strive for 5  
 masteries, *yet* is he not crowned, except he strive lawfully. The 6  
 husbandman that laboreth must be first partaker of the fruits. 6  
 Consider what I say; and the Lord give thee understanding in 7  
 all things. Remember that Jesus Christ, of the seed of David, 8  
 was raised from the dead, according to my gospel; wherein I 9  
 suffer trouble; as an evil-doer, *even* unto bonds; but the word of 9  
 God is not bound. Therefore I endure all things for the elect's 10  
 sake, that they may also obtain the salvation which is in Christ 10  
 Jesus with eternal glory. *It is* a faithful saying; for if we be 11  
 dead with *him*, we shall also live with *him*: if we suffer, we 12  
 shall also reign with *him*: if we deny *him*, he also will deny us: 12  
 if we believe not, *yet* he abideth faithful: he cannot deny him- 13  
 self. Of these things put *them* in remembrance, charging *them* 14  
 before the Lord that they strive not about words, to no profit, *but* 14  
 to the subverting of the hearers. Study to show thyself approved 15  
 unto God, a workman that needeth not to be ashamed, rightly 15  
 dividing the word of truth. But shun profane and vain bab- 16  
 blings: for they will increase unto more ungodliness. And their 17  
 word will eat as doth a canker: of whom is Hymeneus and Phi- 18  
 letus, 'who concerning the truth have erred, saying, that the re- 18  
 surrection is past already; and overthrow the faith of some. 18  
 Nevertheless the foundation of God standeth sure, having this 19  
 seal, 'The Lord knoweth them that are his;' and, 'Let every one 19  
 that nameth the name of Christ depart from iniquity.' But in a 20  
 great house there are not only vessels of gold and of silver, but 20  
 also of wood and of earth; and some to honor, and some to dis- 21  
 honor. If a man therefore purge himself from these, he shall be 21  
 a vessel unto honor, sanctified, and meet for the master's use, 21  
 and prepared unto every good work. Flee also youthful lusts: 22  
 but follow righteousness, faith, charity, peace, with them that 22  
 call on the Lord out of a pure heart. But foolish and unlearned 23  
 questions avoid, knowing that they do gender strifes. And the 24  
 servant of the Lord must not strive; but be gentle unto all *men*, 24  
 apt to teach, patient; in meekness instructing those that oppose 25  
 themselves; if God peradventure will give them repentance to 25  
 the acknowledging of the truth; and *that* they may recover 26  
 themselves out of the snare of the devil, who are taken captive 26  
 by him at his will.

THIS know also, that in the last days perilous times shall come. 3  
 For men shall be lovers of their own selves, covetous, boasters, 2  
 proud, blasphemers, disobedient to parents, unthankful, unholy,

' without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, 'traitors, heady, high-minded, lovers of pleasures more than lovers of God, 'having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, 'ever learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, 'persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*, 'and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers; having itching ears; 'and they shall turn away *their* ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight, I have finished *my* course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

' Do thy diligence to come shortly unto me, 'for Demas has forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me: take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works. Of whom be thou ware also; for he hath greatly withstood our words. At my first

answer no man stood with me, but all *men* forsook me : (*I pray God* that it may not be laid to their charge!) notwithstanding, 17 the Lord stood with me, and strengthened me ; that by me the preaching might be fully known, and *that* all the Gentiles might hear ; and I was delivered out of the mouth of the lion : and the 18 Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom ; to whom *be* glory for ever and ever ! Amen.

SALUTE Prisca and Aquila, and the household of Onesiphorus. 19 Erastus abode at Corinth : but Trophimus have I left at Mile- 20 tum sick. 'Do thy diligence to come before winter. Eubulus 21 greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. 'The Lord Jesus Christ *be* with thy spirit. Grace *be* 22 with you. Amen.

## THE EPISTLE OF PAUL TO TITUS.

**PAUL**, a servant of God, and an Apostle of Jesus Christ, (ac- 1  
cording to the faith of God's elect, and the acknowledging of the  
truth which is after godliness, 'in hope of eternal life, which 2  
God, that cannot lie, promised before the world began, 'but hath 3  
in due times manifested his word, through preaching which is  
committed unto me, according to the commandment of God our  
Savior :) 'to Titus, *mine* own son after the common faith : Grace, 4  
mercy, *and* peace, from God the Father, and the Lord Jesus  
Christ our Savior.

FOR this cause left I thee in Crete, that thou shouldest set in 5  
order the things that are wanting, and ordain Elders in every  
city, as I had appointed thee ; if any be blameless, the husband 6  
of one wife, having faithful children, not accused of riot, or un-  
ruly. For a Bishop must be blameless, as the steward of God ; 7  
not self-willed, not soon angry, not given to wine, no striker, not  
given to filthy lucre ; but a lover of hospitality, a lover of good 8  
men, sober, just, holy, temperate, 'holding fast the faithful word 9  
as he hath been taught, that he may be able by sound doctrine  
both to exhort and to convince the gainsayers. For there are 10  
many unruly and vain talkers and deceivers, especially they of  
the circumcision, 'whose mouths must be stopped ; who subvert 11  
whole houses, teaching things which they ought not, for filthy  
lucre's sake. One of themselves, *even* a prophet of their own, 12  
said,

'The Cretans *are* always liars, evil beasts, slow bellies.'

'This witness is true. Wherefore rebuke them sharply, that 13  
they may be sound in the faith, not giving heed to Jewish fa- 14  
bles, and commandments of men that turn from the truth. Unto 15  
the pure all things *are* pure : but unto them that are defiled and

unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate. 16

BUT speak thou the things which become sound doctrine: 2  
that the aged men be sober, grave, temperate, sound in faith, in 2  
charity, in patience; the aged women likewise, that *they be* in 3  
behavior as becometh holiness, not false accusers, not given to  
much wine, teachers of good things; that they may teach the 4  
young women to be sober, to love their husbands, to love their  
children, 'to be discreet, chaste, keepers at home, good, obedient 5  
to their own husbands, that the word of God be not blasphemed.  
' Young men likewise exhort to be sober-minded. ' In all things 6,7  
showing thyself a pattern of good works: in doctrine *showing*  
uncorruptness, gravity, sincerity, ' sound speech that cannot be 8  
condemned; that he that is of a contrary part may be ashamed,  
having no evil thing to say of you. *Exhort* servants to be obedi- 9  
ent unto their own masters, *and* to please *them* well in all  
*things*, not answering again, ' not purloining, but showing all 10  
good fidelity; that they may adorn the doctrine of God our Sa-  
vior in all things. For the grace of God that bringeth salvation 11  
hath appeared to all men, ' teaching us, that denying ungodliness 12  
and worldly lusts, we should live soberly, righteously, and godly,  
in this present world; looking for that blessed hope, and the glo- 13  
rious appearing of the great God and our Savior Jesus Christ;  
who gave himself for us, that he might redeem us from all in- 14  
iquity, and purify unto himself a peculiar people, zealous of  
good works. These things speak, and exhort, and rebuke with 15  
all authority. Let no man despise thee.

PUT them in mind to be subject to principalities and powers, 3  
to obey magistrates, to be ready to every good work, ' to speak 2  
evil of no man, to be no brawlers, *but* gentle, showing all meek-  
ness unto all men. For we ourselves also were sometimes fool- 3  
ish, disobedient, deceived, serving divers lusts and pleasures, liv-  
ing in malice and envy, hateful *and* hating one another. But 4  
after that the kindness and love of God our Savior toward man  
appeared, not by works of righteousness which we have done, 5  
but according to his mercy he saved us, by the washing of re-  
generation, and renewing of the Holy Ghost, ' which he shed on 6  
us abundantly, through Jesus Christ our Savior, ' that being justi- 7  
fied by his grace, we should be made heirs according to the hope  
of eternal life. *This is* a faithful saying; and these things I will 8  
that thou affirm constantly, that they which have believed in God  
might be careful to maintain good works. These things are good  
and profitable unto men. But avoid foolish questions, and gene- 9  
alogies, and contentions, and strivings about the law; for they  
are unprofitable and vain. A man that is an heretic, after the 10  
first and second admonition, reject; knowing that he that is such, 11  
is subverted, and sinneth, being condemned of himself.

WHEN I shall send Artemas unto thee, or Tychicus, be dili- 12  
gent to come unto me to Nicopolis: for I have determined there



to winter. Bring Zenas the lawyer and Apollos on their journey 13  
 diligently, that nothing be wanting unto them. And let ours also 14  
 learn to maintain good works for necessary uses, that they be not  
 unfruitful. 'All that are with me salute thee. Greet them that 15  
 love us in the faith. Grace *be* with you all. Amen.

## THE EPISTLE OF PAUL TO PHILEMON.

**PAUL**, a prisoner of Jesus Christ, and Timothy *our* brother; 1  
 unto Philemon our dearly beloved, and fellow-laborer, 'and to 2  
*our* beloved Apphia, and Archippus our fellow-soldier, and to the 3  
 church in thy house: Grace to you, and peace, from God our 4  
 Father and the Lord Jesus Christ. I thank my God, making 5  
 mention of thee always in my prayers; hearing of thy love and 6  
 faith, which thou hast toward the Lord Jesus, and toward all 7  
 saints; that the communication of thy faith may become effectual 8  
 by the acknowledging of every good thing which is in you in 9  
 Christ Jesus. For we have great joy and consolation in thy love, 10  
 because the bowels of the saints are refreshed by thee, Brother. 11  
 Wherefore, though I might be much bold in Christ to enjoin thee 12  
 that which is convenient, yet for love's sake I rather beseech 13  
*thee*, being such a one as Paul the aged, and now also a prisoner 14  
 of Jesus Christ: I beseech thee for my son Onesimus, whom I 15  
 have begotten in my bonds: which in time past was to thee un- 16  
 profitable, but now profitable to thee and to me: whom I have 17  
 sent again: thou therefore receive him, that is, mine own bow- 18  
 els. Whom I would have retained with me, that in thy stead he 19  
 might have ministered unto me in the bonds of the gospel: but 20  
 without thy mind would I do nothing; that thy benefit should 21  
 not be as it were of necessity, but willingly. For perhaps he 22  
 therefore departed for a season, that thou shouldest receive him 23  
 for ever; not now as a servant, but above a servant, a brother 24  
 beloved, especially to me, but how much more unto thee, both 25  
 in the flesh, and in the Lord? If thou count me therefore a part-  
 ner, receive him as myself. If he hath wronged thee, or oweth  
*thee* aught, put that on mine account. I Paul have written *it* with  
 mine own hand, I will repay *it*; albeit I do not say to thee how  
 thou owest unto me even thine own self besides. Yea, Brother, let  
 me have joy of thee in the Lord: refresh my bowels in the Lord.  
 Having confidence in thy obedience I wrote unto thee, knowing  
 that thou wilt also do more than I say. But withal prepare me  
 also a lodging: for I trust that through your prayers I shall be  
 given unto you. There salute thee Epaphras, my fellow-pris-  
 oner in Christ Jesus, 'Marcus, Aristarchus, Demas, Lucas, my  
 fellow-laborers. The grace of our Lord Jesus Christ *be* with  
 your spirit. Amen.

# THE EPISTLE OF PAUL TO THE HEBREWS.

**GOD**, who at sundry times and in divers manners spake in  
time past unto the fathers by the prophets, hath in these last days  
spoken unto us by *his* Son, whom he hath appointed heir of all  
things, by whom also he made the worlds, 'who—being the  
brightness of *his* glory, and the express image of his person, and  
upholding all things by the word of his power,—when he had  
by himself purged our sins, sat down on the right hand of the  
Majesty on high; being made so much better than the Angels,  
as he hath by inheritance obtained a more excellent name than  
they. For unto which of the Angels said he at any time,

Thou art my Son,  
This day have I begotten thee?

And again,

I will be to him a Father, and he shall be to me a Son?

And again, when he bringeth in the first-begotten into the world,  
he saith,

And let all the Angels of God worship him.

And of the Angels he saith,

Who maketh his Angels spirits,  
And his ministers a flame of fire.

But unto the Son, *he saith*,

Thy throne, O God, is for ever and ever:  
A sceptre of righteousness is the sceptre of thy kingdom;  
Thou hast loved righteousness, and hated iniquity;  
Therefore God, *even* thy God, hath anointed thee  
With the oil of gladness above thy fellows.

And,

Thou, LORD, in the beginning hast laid the foundation of the earth;  
And the heavens are the works of thy hands.  
They shall perish; but thou remainest:  
And they all shall wax old, as doth a garment,  
And as a vesture shalt thou fold them up,  
And they shall be changed:  
But thou art the same, and thy years shall not fail.

But to which of the Angels said he at any time,

Sit on my right hand,  
Until I make thine enemies thy footstool?

Are they not all ministering spirits, sent forth to minister for  
them who shall be heirs of salvation?

**THEREFORE** we ought to give the more earnest heed to the  
things which we have heard, lest at any time we should let *them*  
slip. For if the word spoken by Angels was stedfast, and every  
transgression and disobedience received a just recompense of  
reward; how shall we escape, if we neglect so great salvation;  
which at the first began to be spoken by the Lord, and was con-  
firmed unto us by them that heard *him*, God also bearing *them*  
witness, both with signs and wonders, and with divers miracles,  
and gifts of the Holy Ghost, according to his own will?

FOR unto the Angels hath he not put in subjection the world 5  
to come, whereof we speak. But one in a certain place testified, 6  
saying,

What is man, that thou art mindful of him?  
Or the Son of man that thou visitest him?  
Thou madest him a little lower than the Angels; 7  
Thou crownedst him with glory and honor,  
And didst set him over the works of thy hands;  
Thou hast put all things in subjection under his feet. 8

For in that he put all in subjection under him, he left nothing  
*that is* not put under him. But now we see not yet all things  
put under him: but we see Jesus, who was made a little lower 9  
than the Angels, for the suffering of death, crowned with glory  
and honor; that he by the grace of God should taste death for  
every man.

For it became him, for whom *are* all things, and by whom *are* 10  
all things, in bringing many sons unto glory, to make the Captain  
of their salvation perfect through sufferings. For both he that 11  
sanctifieth, and they who are sanctified, *are* all of one: for which  
cause he is not ashamed to call them brethren, 'saying, 12

I will declare thy name unto my brethren,  
In the midst of the church will I sing praise unto thee.

And again, 13

I will put my trust in him.

And again,

Behold, I, and the children which God hath given me.

Forasmuch then as the children are partakers of flesh and blood, 14  
he also himself likewise took part of the same; that through  
death he might destroy him that had the power of death, that is,  
the Devil, 'and deliver them, who, through fear of death, were 15  
all their life-time subject to bondage. For verily he took not on 16  
*him the nature of* Angels; but he took on *him* the seed of Abra-  
ham. Wherefore in all things it behoved him to be made like 17  
unto *his* brethren; that he might be a merciful and faithful High-  
Priest in things *pertaining* to God, to make reconciliation for the  
sins of the people. For in that he himself hath suffered, being 18  
tempted, he is able to succor them that are tempted.

WHEREFORE, holy brethren, partakers of the heavenly call- 3  
ing, consider the Apostle and High-Priest of our profession, Christ  
Jesus; who was faithful to him that appointed him, as also Moses 2  
*was faithful* in all his house. For this *man* was counted worthy 3  
of more glory than Moses, inasmuch as he who hath builded the  
house, hath more honor than the house. For every house is 4  
builded by some *man*; but he that built all things *is* God. And 5  
Moses verily *was* faithful in all his house, as a servant, for a testi-  
mony of those things which were to be spoken after: but Christ 6  
as a Son over his own house: whose house are we, if we hold  
fast the confidence, and the rejoicing of the hope firm unto the  
end.

WHEREFORE, as the Holy Ghost saith, 7

To-day if ye will hear his voice,  
Harden not your hearts, as in the provocation, 8  
In the day of temptation in the wilderness,  
When your fathers tempted me, 9  
Proved me, and saw my works forty years.

Wherefore I was grieved with that generation, and said, 10  
 They do always err in *their* heart,  
 And they have not known my ways; 11  
 So I swear in my wrath,  
 They shall not enter into my rest.

Take heed, brethren, lest there be in any of you an evil heart 12  
 of unbelief, in departing from the living God. But exhort one 13  
 another daily, while it is called To-day; lest any of you be hard-  
 ened through the deceitfulness of sin, (for we are made partakers 14  
 of Christ, if we hold the beginning of our confidence stedfast unto  
 the end;) while it is said, 15

To-day if ye will hear his voice,  
 Harden not your hearts, as in the provocation.

For some, when they had heard, did provoke: howbeit, not all 16  
 that came out of Egypt by Moses. But with whom was he 17  
 grieved forty years? *was it* not with them that had sinned, whose  
 carcasses fell in the wilderness? And to whom swore he that 18  
 they should not enter into his rest, but to them that believed not?  
 So we see that they could not enter in because of unbelief. 19

LET us therefore fear, lest a promise being left *us* of entering 20  
 into his rest, any of you should seem to come short of it. For 2  
 unto us was the gospel preached, as well as unto them: but the  
 word preached did not profit them, not being mixed with faith in  
 them that heard *it*. For we which have believed do enter into 3  
 rest, as he said,

As I have sworn in my wrath,  
 If they shall enter into my rest,

although the works were finished from the foundation of the 4  
 world. For he spake in a certain place of the seventh *day* on  
 this wise, "And God did rest the seventh day from 5  
 all his works:" and in this *place* again, 5

If they shall enter into my rest.

Seeing therefore it remaineth that some must enter therein, and 6  
 they to whom it was first preached entered not in because of  
 unbelief:—again, he limiteth a certain day, saying in David, 7  
 To-day, after so long a time; (as it is said,)

TO-DAY, if ye will hear his voice,  
 Harden not your hearts.

For if Jesus\* had given them rest, then would he not afterward 8  
 have spoken of another day. There remaineth therefore a rest 9  
 to the people of God. For he that is entered into his rest, he also 10  
 hath ceased from his own works, as God *did* from his:—let us 11  
 labor therefore to enter into that rest, lest any man fall after the  
 same example of unbelief.

For the word of God *is* quick and powerful, and sharper than 12  
 any two-edged sword, piercing even to the dividing asunder of  
 soul and spirit, and of the joints and marrow, and *is* a discernor  
 of the thoughts and intents of the heart: neither is there any 13  
 creature that is not manifest in his sight: but all things *are* naked  
 and opened unto the eyes of him with whom we have to do.

SEEING then that we have a great High-Priest, that is passed 14

\* Joshua.

into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not a high-priest which cannot be touched 15  
with the feeling of our infirmities: but was in all points tempted  
like as *we are*; yet without sin. Let us therefore come boldly 16  
unto the throne of grace, that we may obtain mercy, and find  
grace to help in time of need. For every high-priest taken from 5  
among men, is ordained for men in things *pertaining* to God, that  
he may offer both gifts and sacrifices for sins; who can have  
compassion on the ignorant, and on them that are out of the way;  
for that he himself also is compassed with infirmity: and by reason 3  
hereof he ought, as for the people, so also for himself, to offer  
for sins. And no man taketh this honor unto himself, but he that 4  
is called of God, as *was* Aaren. So also Christ glorified not him- 5  
self to be made an high-priest; but he that said unto him,

Thou art my Son,  
To-day have I begotten thee.

As he saith also in another *place*, 6

Thou art a priest for ever,  
After the order of Melchisedec.

Who in the days of his flesh, when he had offered up prayers 7  
and supplications with strong crying and tears unto him that was  
able to save him from death, and was heard in that he feared;  
though he were a Son, yet learned he obedience by the things 8  
which he suffered; and being made perfect, he became the 9  
author of eternal salvation unto all them that obey him; called 10  
of God an high-priest after the order of Melchisedec. ....

OF whom we have many things to say, and hard to be uttered, 11  
seeing ye are dull of hearing. For when for the time ye ought 12  
to be teachers, ye have need that one teach you again which *be*  
the first principles of the oracles of God; and are become such  
as have need of milk, and not of strong meat. For every one 13  
that useth milk is unskilful in the word of righteousness: for he  
is a babe. But strong meat belongeth to them that are of full 14  
age, *even* those who by reason of use have their senses exercised  
to discern both good and evil. Therefore leaving the principles 6  
of the doctrine of Christ, let us go on unto perfection; not laying  
again the foundation of repentance from dead works, and of faith  
toward God, 'of the doctrine of baptisms, and of laying on of 2  
hands, and of resurrection of the dead, and of eternal judgment.  
'And this will we do, if God permit. 'For *it is* impossible for 3,4  
those who were once enlightened, and have tasted of the hea-  
venly gift, and were made partakers of the Holy Ghost, 'and  
have tasted of the good word of God, and the powers of the  
world to come, 'if they shall fall away, to renew them again 6  
unto repentance; seeing they crucify to themselves the Son of  
God afresh, and put *him* to an open shame. For the earth, which 7  
drinketh in the rain that cometh oft upon it, and bringeth forth  
herbs meet for them by whom it is dressed, receiveth blessing  
from God: but that which beareth thorns and briers *is* rejected, 8  
and *is* nigh unto cursing; whose end *is* to be burned. But, 9  
beloved, we are persuaded better things of you, and things that



accompany salvation, though we thus speak. For God is not 10  
unrighteous to forget your work and labor of love, which ye  
have showed toward his name, in that ye have ministered to the  
saints, and do minister.

And we desire that every one of you do show the same dili- 11  
gence to the full assurance of hope unto the end: that ye be not 12  
slothful, but followers of them who through faith and patience  
inherit the promises. For when God made promise to Abraham, 13  
because he could swear by no greater, he sware by himself,  
'saying, "Surely blessing I will bless thee, and multi- 14  
plying I will multiply thee." And so, after he had 15  
patiently endured, he obtained the promise. (For men verily 16  
swear by the greater: and an oath for confirmation is to them  
an end of all strife.) Whercin God, willing more abundantly to 17  
show unto the heirs of promise the immutability of his counsel,  
confirmed it by an oath, 'that by two immutable things, in which 18  
it was impossible for God to lie, we might have a strong consol-  
ation, who have fled for refuge to lay hold upon the hope set  
before us; which *hope* we have as an anchor of the soul, both 19  
sure and stedfast, and which entereth into that within the vail,  
'whither the forerunner is for us entered, *even* Jesus, made an 20  
high-priest for ever after the order of Melchisedec. ....

For this Melchisedec, king of Salem, priest of the most high 7  
God, - who met Abraham returning from the slaughter of the  
kings, and blessed him, 'to whom also Abraham gave a tenth 2  
part of all; first being by interpretation King of righteousness,  
and after that also King of Salem; (which is King of peace;) 3  
without father, without mother, without descent, having neither  
beginning of days, nor end of life: but made like unto the Son 4  
of God; - abideth a priest continually. Now consider how great 5  
this man was, unto whom even the patriarch Abraham gave the  
tenth of the spoils. And verily they that are of the sons of Levi, 6  
who receive the office of the priesthood, have a commandment  
to take tithes of the people according to the law, that is, of their  
brethren, though they come out of the loins of Abraham: but 7  
he whose descent is not counted from them received tithes of  
Abraham, and blessed him that had the promises. (And without 8  
all contradiction the less is blessed of the better. And here men  
that die receive tithes; but there he *receiveth them* of whom it  
is witnessed that he liveth.) And as I may so say, Levi also, 9  
who receiveth tithes, payed tithes in Abraham. For he was yet 10  
in the loins of his father, when Melchisedec met him. If there- 11  
fore perfection were by the Levitical priesthood, (for under it the  
people received the law,) what further need was *there* that an-  
other priest should rise after the order of Melchisedec, and not  
be called after the order of Aaron? For the priesthood being 12  
changed, there is made of necessity a change also of the law.  
For he of whom these things are spoken pertaineth to another 13  
tribe, of which no man gave attendance at the altar. For it is 14  
evident that our Lord sprang out of Juda; of which tribe Moses  
spake nothing concerning priesthood. And it is yet far more evi- 15

dent: for that after the similitude of Melchisedec there ariseth  
 another priest, ' who is made, not after the law of a carnal com- 16  
 mandment, but after the power of an endless life. For he testi- 17  
 fieth,

Thou art a priest for ever  
 After the order of Melchisedec.

For there is verily a disannulling of the commandment going 18  
 before, for the weakness and unprofitableness thereof, ' (for the 19  
 law made nothing perfect,) but the bringing in of a better hope,  
*did*; by the which we draw nigh unto God. And inasmuch as 20  
 not without an OATH *he was made priest*; — (for those priests were 21  
 made without an oath; but this with an oath, by him that said  
 unto him,

The Lord sware, and will not repent,  
 Thou art a priest for ever  
 After the order of Melchisedec :)

— by so much was Jesus made a surety of a better testament. 22  
 And they truly were many priests, because they were not suf- 23  
 fered to continue by reason of death: but this *man*, because he 24  
 continueth ever, hath an unchangeable priesthood: wherefore 25  
 he is able also to save them to the uttermost that come unto God  
 by him, seeing he ever liveth to make intercession for them.

FOR such a high-priest became us, *who is* holy, harmless, unde- 26  
 filed, separate from sinners, and made higher than the heavens;  
 who needeth not daily, as those high-priests, to offer up sacrifice, 27  
 first for his own sins, and then for the people's: for this he did  
 once, when he offered up himself. For the law maketh men 23  
 high-priests which have infirmity; but the word of the oath,  
 which was since the law, *maketh* the Son, who is consecrated for  
 evermore.

Now of the things which we have spoken *this is* the sum: We 3  
 have such a high-priest, who is set on the right hand of the throne  
 of the Majesty in the heavens; a minister of the sanctuary, and 2  
 of the true tabernacle, which the Lord pitched, and not man.  
 For every high-priest is ordained to offer gifts and sacrifices: 3  
 wherefore *it is* of necessity that this man have somewhat also to  
 offer. For if he were on earth, he should not be a priest, seeing 4  
 that there are priests that offer gifts according to the law: (who 5  
 serve unto the example and shadow of heavenly things, as Mo-  
 ses was admonished of God when he was about to make the  
 tabernacle: for, "See," saith he, "*that thou make all*  
*things according to the pattern showed to thee in*  
*the mount.*") But now hath he obtained a more excellent 6  
 ministry, by how much also he is the mediator of a better cove-  
 nant, which was established upon better promises.

FOR if that first covenant had been faultless, then should 7  
 no place have been sought for the second. For finding fault with 8  
 them, he saith,

Behold, the days come, saith the Lord,  
 When I will make a new covenant with the house of Israel,  
 And with the house of Judah:  
 Not according to the covenant that I made with their fathers,  
 In the day when I took them by the hand to lead them out of the land of Egypt;

Because they continued not in my covenant,  
 And I regarded them not, saith the Lord.  
 For this is the covenant that I will make with the house of Israel, 10  
 After those days, saith the Lord;  
 I will put my laws into their mind,  
 And write them in their hearts:  
 And I will be to them a God, and they shall be to me a people:  
 And they shall not teach every man his neighbor, 11  
 And every man his brother, saying,  
 Know the Lord:  
 For all shall know me, from the least to the greatest.  
 For I will be merciful to their unrighteousness, 12  
 And their sins and their iniquities will I remember no more.

In that he saith, A new covenant, he hath made the first old: 13  
 now that which decayeth and waxeth old, is ready to vanish  
 away.

THEN verily the first covenant had also ordinances of divine 9  
 service, and a worldly sanctuary. For there was a tabernacle 2  
 made; the first wherein *was* the candlestick, and the table, and  
 the show-bread; which is called the Sanctuary. And after the 3  
 second vail, the tabernacle which is called the Holiest of all, 4  
 ' which had the golden censer, and the ark of the covenant over-  
 laid round about with gold, (wherein *was* the golden pot that had  
 manna, and Aaron's rod that budded, and the tables of the cove-  
 nant;) and over it the cherubims of glory shadowing the mercy- 5  
 seat; of which we cannot now speak particularly. Now when 6  
 these things were thus ordained, the priests went always into the  
 first tabernacle, accomplishing the service *of God*: but into the 7  
 second *went* the high-priest alone once every year, not without  
 blood, which he offered for himself, and *for* the errors of the peo-  
 ple: the Holy Ghost this signifying, that the way into the Holiest 8  
 of all was not yet made manifest, while as the first tabernacle  
 was yet standing: which *was* a figure for the time then present, 9  
 in which were offered both gifts and sacrifices, that could not  
 make him that did the service perfect, as pertaining to the con-  
 science; *which stood* only in meats and drinks, and divers wash- 10  
 ings, and carnal ordinances, imposed *on them* until the time of  
 reformation. But Christ being come a high-priest of good things 11  
 to come, by a greater and more perfect tabernacle, not made with  
 hands, (that is to say, not of this building:) neither by the blood 12  
 of goats and calves, but by his own blood, he entered in once  
 into the holy place, having obtained eternal redemption *for us*.  
 For if the blood of bulls and of goats, and the ashes of a heifer, 13  
 sprinkling the unclean, sanctifieth to the purifying of the flesh;  
 how much more shall the blood of Christ, who through the Eter- 14  
 nal Spirit offered himself without spot to God, purge your con-  
 science from dead works to serve the living God!

AND for this cause he is the mediator of the New Testament. 15  
 that by means of death, for the redemption of the transgressions  
*that were* under the first testament, they which are called might  
 receive the promise of eternal inheritance. For where a testa- 16  
 ment *is*, there must also of necessity be the death of the testator:  
 ' for a testament *is* of force after men are dead; otherwise it is 17  
 of no strength at all while the testator liveth. Whereupon nei- 18  
 ther the first testament was dedicated without blood. For when 19

Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, 'saying, "This is the blood of the testament which God hath enjoined unto you." Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: 'so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have no more conscience of sins. But in those sacrifices there is a remembrance again *made* of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when He cometh into the world, He saith,

Sacrifice and offering thou wouldest not,  
But a body hast thou prepared me:  
In burnt-offerings and sacrifices for sin  
Thou hast had no pleasure.  
Then said I, Lo, I come  
(In the volume of the book it is written of me)  
To do thy will, O God.

Above, when he said,

Sacrifice and offering and burnt-offerings  
And offering for sin thou wouldest not,  
Neither hadst pleasure therein;  
Which are offered by the law:

then said he,

Lo, I come, to do thy will, O God.

He taketh away the first, that he may establish the second. 'By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, 'from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that

are sanctified. *Whereof* the Holy Ghost also is a witness to us: 15  
for after that he had said before,

This is the covenant that I will make with them after those days, 16  
saith the Lord ;

I will put my laws into their hearts,  
And in their minds will I write them,  
And their sins and iniquities will I remember no more. 17

Now, where remission of these *is, there is* no more offering for 18  
sin.

**HAVING** therefore, brethren, boldness to enter into the holi- 19  
est by the blood of Jesus, 'by a new and living way, which he 20  
hath consecrated for us, through the vail, (that is to say, his flesh ;)  
'and *having* a high-priest over the house of God ; 'let us draw 21  
near with a true heart, in full assurance of faith, having our  
hearts sprinkled from an evil conscience, and our bodies washed  
with pure water. Let us hold fast the profession of *our* faith 23  
without wavering ; (for he *is* faithful that promised ; ) 'and let us 24  
consider one another, to provoke unto love, and to good works :  
not forsaking the assembling of ourselves together, as the manner 25  
of some *is* ; but exhorting *one another* ; and so much the more,  
as ye see the day approaching.

For if we sin wilfully after that we have received the know- 26  
ledge of the truth, there remaineth no more sacrifice for sins, 'but 27  
a certain fearful looking for of judgment and fiery indignation,  
which shall devour the adversaries. He that despised Moses' 28  
law, died without mercy under two or three witnesses : of how 29  
much sorer punishment, suppose ye, shall he be thought worthy,  
who hath trodden under foot the Son of God, and hath counted  
the blood of the covenant, wherewith he was sanctified, an un-  
holy thing, and hath done despite unto the Spirit of grace ? For 30  
we know him that hath said,

Vengeance *belongeth* unto me, I will recompense, saith the Lord. 31  
And again,

The Lord shall judge his people.

*It is* a fearful thing to fall into the hands of the living God.

BUT call to remembrance the former days, in which, after ye 32  
were illuminated, ye endured a great fight of afflictions ; partly, 33  
while ye were made a gazing-stock both by reproaches and af-  
flictions ; and partly, while ye became companions of them that  
were so used. For ye had compassion of me in my bonds, and 34  
took joyfully the spoiling of your goods, knowing in yourselves  
that ye have in heaven a better and an enduring substance. Cast 35  
not away therefore your confidence, which hath great recom-  
pense of reward. For ye have need of patience, that, after ye 36  
have done the will of God, ye might receive the promise.

For yet a little while, and he that shall come 37  
Will come, and will not tarry.

Now the just shall live by faith : 38

But if *any man* draw back, my soul shall have no pleasure in him.

But we are not of them who draw back unto perdition ; but of 39  
them that believe to the saving of the soul.



Now faith is the substance of things hoped for, the evidence **11**  
of things not seen: for by it the elders obtained a good report. **2**  
Through faith we understand that the worlds were framed by **3**  
the word of God, so that things which are seen were not made  
of things which do appear. By faith Abel offered unto God a **4**  
more excellent sacrifice than Cain, by which he obtained witness  
that he was righteous, God testifying of his gifts; and by it he  
being dead yet speaketh. By faith Enoch was translated, that **5**  
he should not see death; and was not found, because God had  
translated him: for before his translation he had this testimony,  
that he pleased God. But without faith *it is* impossible to please **6**  
*him*: for he that cometh to God, must believe that he is, and *that*  
he is a rewarder of them that diligently seek him. By faith Noah, **7**  
being warned of God of things not seen as yet, moved with fear,  
prepared an ark to the saving of his house; by the which he con-  
demned the world, and became heir of the righteousness which  
is by faith. By faith Abraham, when he was called to go out **8**  
into a place which he should after receive for an inheritance,  
obeyed; and he went out, not knowing whither he went. By **9**  
faith he sojourned in the land of promise, as *in* a strange coun-  
try, dwelling in tabernacles with Isaac and Jacob, the heirs with  
him of the same promise: for he looked for a city which hath **10**  
foundations, whose builder and maker *is* God. Through faith **11**  
also Sarah herself received strength to conceive seed, and was  
delivered of a child when she was past age, because she judged  
him faithful who had promised. Therefore sprang there even of **12**  
one, and him as good as dead, *so many* as the stars of the sky in  
multitude, and as the sand which is by the sea-shore innumera-  
ble. These all died in faith, not having received the promises, **13**  
but having seen them afar off, and were persuaded of *them*, and  
embraced *them*, and confessed that they were strangers and pil-  
grims on the earth. For they that say such things declare plainly **14**  
that they seek a country. And truly, if they had been mindful **15**  
of that *country* from whence they came out, they might have had  
opportunity to have returned. But now they desire a better **16**  
*country*, that is, an heavenly: wherefore God is not ashamed to  
be called their God: for he hath prepared for them a city. By **17**  
faith Abraham, when he was tried, offered up Isaac: and he  
that had received the promises offered up his only-begotten *son*,  
'of whom it was said, "That in Isaac shall thy seed be **18**  
called;" accounting that God *was* able to raise *him* up, even **19**  
from the dead; from whence also he received him in a figure.  
By faith Isaac blessed Jacob and Esau concerning things to **20**  
come. By faith Jacob, when he was a dying, blessed both the **21**  
sons of Joseph; and worshipped, *leaning* upon the top of his  
staff. By faith Joseph, when he died, made mention of the de- **22**  
parting of the children of Israel; and gave commandment con-  
cerning his bones. By faith Moses, when he was born, was hid **23**  
three months of his parents, because they saw *he was* a proper  
child; and they were not afraid of the king's commandment. By **24**  
faith Moses, when he was come to years, refused to be called the

son of Pharaoh's daughter; choosing rather to suffer affliction 25  
with the people of God, than to enjoy the pleasures of sin for a  
season; esteeming the reproach of Christ greater riches than the 26  
treasures in Egypt: for he had respect unto the recompense of  
the reward. By faith he forsook Egypt, not fearing the wrath of 27  
the king: for he endured, as seeing him who is invisible. Through 28  
faith he kept the passover, and the sprinkling of blood, lest he  
that destroyed the first-born should touch them. By faith they 29  
passed through the Red sea as by dry land: which the Egyptians  
assaying to do, were drowned. By faith the walls of Jericho fell 30  
down, after they were compassed about seven days. By faith 31  
the harlot Rahab perished not with them that believed not, when  
she had received the spies with peace. And what shall I more 32  
say? for the time would fail me to tell of Gedeon, and of Barak,  
and of Samson, and of Jephthae, of David also, and Samuel, and  
of the prophets: who through faith subdued kingdoms, wrought 33  
righteousness, obtained promises, stopped the mouths of lions,  
'quenched the violence of fire, escaped the edge of the sword, 34  
out of weakness were made strong, waxed valiant in fight, turned  
to flight the armies of the aliens: women received their dead 35  
raised to life again: and others were tortured, not accepting deli-  
verance; that they might obtain a better resurrection: and 36  
others had trial of cruel mockings and scourgings, yea, moreover,  
of bonds and imprisonment: they were stoned, they were sawn 37  
asunder, were tempted, were slain with the sword: they wan-  
dered about in sheep-skins, and goat-skins; being destitute, af-  
flicted, tormented; '(of whom the world was not worthy :) they 38  
wandered in deserts, and in mountains, and in dens and caves of  
the earth. And these all, having obtained a good report through 39  
faith, received not the promise: God having provided some bet- 40  
ter thing for us, that they without us should not be made per-  
fect. Wherefore, seeing we also are compassed about with so 12  
great a cloud of witnesses, let us lay aside every weight, and the  
sin which doth so easily beset us, and let us run with patience  
the race that is set before us, 'looking unto Jesus, the author and 2  
finisher of our faith; who, for the joy that was set before him,  
endured the cross, despising the shame, and is set down at the  
right hand of the throne of God. For consider him that endured 3  
such contradiction of sinners against himself, lest ye be wearied  
and faint in your minds.

YE have not yet resisted unto blood, striving against sin. 4  
And ye have forgotten the exhortation which speaketh unto you 5  
as unto children,

My son, despise not thou the chastening of the Lord,  
Nor faint when thou art rebuked of him:  
For whom the Lord loveth he chasteneth,  
And scourgeth every son whom he receiveth.

6

If ye endure chastening, God dealeth with you as with sons: for 7  
what son is he whom the father chasteneth not? But if ye be 8  
without chastisement, whereof all are partakers, then are ye  
bastards, and not sons. Furthermore, we have had fathers of 9  
our flesh which corrected us, and we gave them reverence:

shall we not much rather be in subjection to the Father of spirits, and live? For they verily for a few days chastened *us* 10 after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. Now no chastening for the present 11 seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

WHEREFORE lift up the hands which hang down, and the 12 feeble knees; and make straight paths for your feet, lest that 13 which is lame be turned out of the way: but let it rather be healed. Follow peace with all *men*, and holiness, without which 14 no man shall see the Lord: looking diligently, lest any man fail 15 of the grace of God; lest any root of bitterness springing up, trouble *you*, and thereby many be defiled: lest there *be* any for- 16 nicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he 17 would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. For ye are not come unto the mount that might be touched, and 18 that burned with fire, nor unto blackness, and darkness, and tempest, 'and the sound of a trumpet, and the voice of words; 19 which *voice* they that heard, entreated that the word should not be spoken to them any more: (for they could not endure that 20 which was commanded, "And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:" and—so terrible was the sight!— 21 Moses said, "I exceedingly fear and quake:") 'but ye 22 are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, 23 which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Media- 24 tor of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel. See that ye refuse not 25 him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven: whose voice then 26 shook the earth; but now he hath promised, saying

Yet once more I shake not the earth only, but also heaven.

And this *word*, Yet once more, signifieth the removing of 27 those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore 28 we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God *is* a consuming fire. 29

LET brotherly love continue. 'Be not forgetful to entertain 13 strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; *and* 3 them which suffer adversity, as being yourselves also in the body. Marriage *is* honorable in all, and the bed undefiled: but 4 whoremongers and adulterers God will judge. *Let your conver-* 5

sation *be* without covetousness; *and be* content with such things as ye have: for he hath said,

I will never leave thee, nor forsake thee:

so that we may boldly say,

6

The Lord is my helper,  
I will not fear what man shall do unto me.

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation: Jesus Christ the same yesterday, and to-day, and for ever. Be not carried about with divers and strange doctrines: for *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. — For the bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here we have no continuing city, but we seek one to come. — By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name. But to do good, and to communicate, forget not: for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech *you* the rather to do this, that I may be restored to you the sooner.

Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever! Amen.

AND I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. Know ye that *our* brother Timothy is set at liberty: with whom, if he come shortly, I will see you. Salute all them that have the rule over you, and all the saints. They of Italy salute you. 'Grace *be* with you all. Amen.



# THE CATHOLIC EPISTLES.

## THE EPISTLE OF JAMES.

**JAMES**, a servant of God and of the Lord Jesus Christ, to **1**  
the twelve tribes which are scattered abroad, greeting.

MY brethren, count it all joy when ye fall into divers tempta- **2**  
tions, 'knowing *this*, that the trying of your faith worketh pa- **3**  
tience: but let patience have *her* perfect work, that ye may be **4**  
perfect and entire, wanting nothing. If any of you lack wis- **5**  
dom, let him ask of God, that giveth to all *men* liberally, and  
upbraideth not; and it shall be given him. But let him ask in **6**  
faith, nothing wavering; for he that wavereth is like a wave of  
the sea driven with the wind and tossed. For let not that man **7**  
think that he shall receive any thing of the Lord. A double- **8**  
minded man *is* unstable in all his ways. Let the brother of low **9**  
degree rejoice in that he is exalted: but the rich, in that he is **10**  
made low: because as the flower of the grass he shall pass  
away. For the sun is no sooner risen with a burning heat, but it **11**  
withereth the grass, and the flower thereof falleth, and the grace  
of the fashion of it perisheth: so also shall the rich man fade  
away in his ways. Blessed *is* the man that endureth temptation: **12**  
for when he is tried, he shall receive the crown of life, which  
the Lord hath promised to them that love him. Let no man say **13**  
when he is tempted, I am tempted of God: for God cannot be  
tempted with evil, neither tempteth he any man. But every **14**  
man is tempted, when he is drawn away of his own lust, and  
enticed: then, when lust hath conceived, it bringeth forth sin; **15**  
and sin, when it is finished, bringeth forth death. Do not err, my **16**  
beloved brethren. Every good gift and every perfect gift is from **17**  
above, and cometh down from the Father of lights, with whom  
is no variableness, neither shadow of turning. Of his own will **18**  
begat he us with the word of truth, that we should be a kind of  
first-fruits of his creatures.

WHEREFORE, my beloved brethren, let every man be swift to **19**  
hear, slow to speak, slow to wrath. For the wrath of man work- **20**  
eth not the righteousness of God. Wherefore lay apart all filthi- **21**  
ness, and superfluity of naughtiness, and receive with meekness  
the ingrafted word, which is able to save your souls.

BUT be ye doers of the word, and not hearers only, deceiving **22**  
your own selves. For if any be a hearer of the word, and not **23**  
a doer, he is like unto a man beholding his natural face in a  
glass: for he beholdeth himself, and goeth his way, and straight- **24**  
way forgetteth what manner of man he was. But whoso looketh **25**  
into the perfect law of liberty, and continueth *therein*, he being  
not a forgetful hearer, but a doer of the work, this man shall be



blessed in his deed. If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

MY brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. For if there come unto your assembly, a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool, 'are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? ! but ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the scripture, "Thou shalt love thy neighbor as thyself;" ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, "Do not commit adultery," said also, "Do not kill." Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy that hath showed no mercy; and mercy rejoiceth against judgment.

WHAT *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, 'and one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. 'Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled, which saith, "Abraham believed God, and it was imputed unto him for righteousness," and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? For as the body without the spirit is dead, so faith without works is dead also.

My brethren, be not many masters, knowing that we shall 3  
 receive the greater condemnation: for in many things we offend 2  
 all. If any man offend not in word, the same is a perfect man, 3  
*and* able also to bridle the whole body. Behold, we put bits in 3  
 the horses' mouths, that they may obey us; and we turn about 4  
 their whole body. Behold also the ships, which, though *they be* 4  
 so great, and *are* driven of fierce winds, yet are they turned 5  
 about with a very small helm, whithersoever the governor list- 5  
 eth. Even so the tongue is a little member, and boasteth great 5  
 things. Behold, how great a matter a little fire kindleth! 'And 6  
 the tongue is a fire, a world of iniquity! So is the tongue among 6  
 our members, that it defileth the whole body, and setteth on fire 7  
 the course of nature; and it is set on fire of hell. For every 7  
 kind of beasts, and of birds, and of serpents, and of things in the 8  
 sea, is tamed, and hath been tamed, of mankind: but the tongue 8  
 can no man tame; *it is* an unruly evil, full of deadly poison. 9  
 Therewith bless we God, even the Father; and therewith curse 9  
 we men, which are made after the similitude of God. Out of the 10  
 same mouth proceedeth blessing and cursing. My brethren, these 10  
 things ought not so to be. Doth a fountain send forth at the same 11  
 place sweet *water* and bitter? Can the fig-tree, my brethren, 12  
 bear olive-berries? either a vine figs? so *can* no fountain both 12  
 yield salt water and fresh. Who is a wise man and endued with 13  
 knowledge among you? let him show out of a good conversation 13  
 his works with meekness of wisdom. But if ye have bitter 14  
 envying and strife in your hearts, glory not, and lie not against 14  
 the truth. This wisdom descendeth not from above, but *is* 15  
 earthly, sensual, devilish. For where envying and strife *is*, there 16  
 is confusion, and every evil work. But the wisdom that is from 17  
 above is first pure, then peaceable, gentle, *and* easy to be en- 17  
 treated, full of mercy and good fruits, without partiality, and 18  
 without hypocrisy. And the fruit of righteousness is sown in 18  
 peace of them that make peace.

From whence *come* wars and fightings among you? *come they* 4  
 not hence, *even* of your lusts that war in your members? Ye lust, 2  
 and have not: ye kill, and desire to have, and cannot obtain: ye 3  
 fight and war, yet ye have not, because ye ask not: ye ask, and 3  
 receive not, because ye ask amiss, that ye may consume *it* upon 4  
 your lusts. Ye adulterers and adulteresses, know ye not that the 4  
 friendship of the world is enmity with God? whosoever there- 5  
 fore will be a friend of the world is the enemy of God. Do ye 5  
 think that the scripture saith in vain, 'The spirit that dwell- 6  
 eth in us lusteth to envy?' But he giveth more grace, 6  
 wherefore he saith,

God resisteth the proud,  
 But giveth grace unto the humble.

Submit yourselves therefore to God: resist the devil, and he 7  
 will flee from you. Draw nigh to God, and he will draw nigh 8  
 to you. Cleanse *your* hands, *ye* sinners, and purify *your* hearts, 9  
*ye* double-minded. Be afflicted, and mourn, and weep: let your 9  
 laughter be turned to mourning, and *your* joy to heaviness. Hum- 10

ble yourselves in the sight of the Lord, and he shall lift you up. 11  
 ' Speak not evil one of another, brethren. He that speaketh evil 11  
 of *his* brother, and judgeth his brother, speaketh evil of the law,  
 and judgeth the law: but if thou judge the law, thou art not a  
 doer of the law, but a judge. There is one lawgiver, who is 12  
 able to save, and to destroy: who art thou that judgest another?

Go to now, ye that say, To-day or to-morrow we will go into 13  
 such a city, and continue there a year, and buy, and sell, and get  
 gain: ' whereas ye know not what *shall be* on the morrow; for 14  
 what *is* your life? it is even a vapor, that appeareth for a little  
 time, and then vanisheth away: for that ye *ought* to say, If the 15  
 Lord will, we shall live, and do this, or that. But now ye re- 16  
 joice in your boastings: all such rejoicing is evil. Therefore to 17  
 him that knoweth to do good, and doeth *it* not, to him it is sin.

Go to now, *ye* rich men, weep and howl for your miseries that 5  
 shall come upon *you*. Your riches are corrupted, and your gar- 2  
 ments are moth-eaten. Your gold and silver is cankered; and 3  
 the rust of them shall be a witness against you, and shall eat  
 your flesh as it were fire. Ye have heaped treasure together for 4  
 the last days. Behold, the hire of the laborers who have reaped 4  
 down your fields, which is of you kept back by fraud, crieth;  
 and the cries of them which have reaped are entered into the  
 ears of the LORD OF SABAOTH. Ye have lived in pleasure 5  
 on the earth, and been wanton; ye have nourished your hearts,  
 as in a day of slaughter. Ye have condemned *and* killed the 6  
 just; *and* he doth not resist you.

BE patient therefore, brethren, unto the coming of the Lord. 7  
 Behold, the husbandman waiteth for the precious fruit of the 1  
 earth, and hath long patience for it, until he receive the early  
 and latter rain: ' be ye also patient; establish your hearts: for 8  
 the coming of the Lord draweth nigh. Grudge not one against 9  
 another, brethren, lest ye be condemned: behold, the Judge  
 standeth before the door. Take, my brethren, the prophets, who 10  
 have spoken in the name of the Lord, for an example of suffer-  
 ing affliction, and of patience. Behold, we count them happy 11  
 which endure: ye have heard of the patience of Job, and have  
 seen the end of the Lord; that the Lord is very pitiful, and of  
 tender mercy.

BUT above all things, my brethren, swear not, neither by hea- 12  
 ven, neither by the earth, neither by any other oath: but let  
 your yea be yea; and *your* nay, nay; lest ye fall into condemna-  
 tion.

Is any among you afflicted? let him pray. Is any merry? let 13  
 him sing psalms. Is any sick among you? let him call for the 14  
 elders of the church; and let them pray over him, anointing him  
 with oil in the name of the Lord. And the prayer of faith shall 15  
 save the sick, and the Lord shall raise him up; and if he have  
 committed sins, they shall be forgiven him.

CONFESS *your* faults one to another, and pray one for another, 16  
 that ye may be healed: the effectual fervent prayer of a right-  
 eous man availeth much. Elias was a man subject to like pas- 17

sions as we are, and he prayed earnestly that it might not rain : and it rained not on the earth by the space of three years and six months : and he prayed again, and the heaven gave rain, and 18 the earth brought forth her fruit.

BRETHREN, if any of you do err from the truth, and one con- 19 vert him, ' let him know, that he which converteth the sinner 20 from the error of his way, shall save a soul from death, and shall hide a multitude of sins.

## THE FIRST EPISTLE OF PETER.

**PETER**, an Apostle of Jesus Christ, to the strangers scat- 1 tered throughout Pontus, Galatia, Cappadocia, Asia, and Bithy-  
nia, elect according to the foreknowledge of God the Father, 2  
through sanctification of the Spirit unto obedience, and sprink-  
ling of the blood of Jesus Christ : Grace unto you, and peace, be  
multiplied.

**BLESSED** be the God and Father of our Lord Jesus Christ, 3  
which, according to his abundant mercy, hath begotten us again  
unto a lively hope by the resurrection of Jesus Christ from the  
dead, ' to an inheritance incorruptible, and undefiled, and that 4  
fadeth not away, reserved in heaven for you, ' who are kept by 5  
the power of God through faith unto salvation, ready to be re-  
vealed in the last time, ' wherein ye greatly rejoice, though now 6  
for a season, (if need be) ye are in heaviness through manifold  
temptations ; that the trial of your faith, being much more pre- 7  
cious than of gold that perisheth, though it be tried with fire,  
might be found unto praise, and honor, and glory, at the appear- 8  
ing of Jesus Christ : whom having not seen, ye love ; in whom,  
though now ye see *him* not, yet believing, ye rejoice, with joy 9  
unspeakable, and full of glory, ' receiving the end of your faith, 10  
*even* the salvation of *your* souls. Of which salvation the proph-  
ets have inquired and searched diligently, who prophesied of the  
grace *that should come* unto you : searching what, or what man- 11  
ner of time the Spirit of Christ which was in them did signify,  
when it testified beforehand the sufferings of Christ, and the  
glory that should follow. Unto whom it was revealed, that not 12  
unto themselves, but unto us they did minister the things which  
are now reported unto you by them that have preached the gos-  
pel unto you, with the Holy Ghost sent down from heaven ;  
which things the angels desire to look into.

**WHEREFORE** gird up the loins of your mind, be sober, and 13  
hope to the end for the grace that is to be brought unto you at the  
revelation of Jesus Christ ; as obedient children, not fashioning 14  
yourselves according to the former lusts in your ignorance ; but 15  
as he which hath called you is holy, so be ye holy in all manner  
of conversation ; ' because it is written, " Be ye holy ; for I 16  
am holy." And if ye call on the Father, who without respect 17

of persons judgeth according to every man's work, pass the time  
 of your sojourning *here* in fear: forasmuch as ye know that ye  
 were not redeemed with corruptible things, *as* silver and gold,  
 from your vain conversation *received* by tradition from your fa-  
 thers, ' but with the precious blood of Christ, as of a lamb with-  
 out blemish and without spot: who verily was foreordained be-  
 fore the foundation of the world, but was manifest in these last  
 times for you, ' who by him do believe in God, that raised him  
 up from the dead, and gave him glory; that your faith and hope  
 might be in God. Seeing ye have purified your souls in obeying  
 the truth through the Spirit unto unfeigned love of the brethren,  
*see that ye* love one another with a pure heart fervently: being  
 born again, not of corruptible seed, but of incorruptible, by the  
 word of God, which liveth and abideth for ever. (For,

All flesh is as grass,  
 And all the glory of man as the flower of grass.  
 The grass withereth,  
 And the flower thereof falleth away,  
 But the word of the Lord endureth for ever.

And this is the word which by the gospel is preached unto you.  
 Wherefore, laying aside all malice, and all guile, and hypocris-  
 ies, and envies, and all evil-speakings, ' as new-born babes, de-  
 sire the sincere milk of the word, that ye may grow thereby: if  
 so be ye have tasted that the Lord *is* gracious. To whom coming  
*as unto* a living stone, disallowed indeed of men, but chosen of  
 God, *and* precious, ' ye also, as lively stones, are built up a spirit-  
 ual house, an holy priesthood, to offer up spiritual sacrifices, ac-  
 ceptable to God by Jesus Christ. Wherefore also it is contained  
 in the scripture,

Behold, I lay in Sion a chief corner-stone, elect, precious:  
 And he that believeth on him shall not be confounded.

Unto you therefore which believe, *he is* precious: but unto them  
 which be disobedient,

The stone which the builders disallowed,  
 The same is made the head of the corner,

' and a stone of stumbling, and a rock of offence, *even to them*  
 which stumble at the word, being disobedient; whereunto also  
 they were appointed. But ye *are* a chosen generation, a royal  
 priesthood, a holy nation, a peculiar people; that ye should shew  
 forth the praises of him who hath called you out of darkness into  
 his marvellous light: which in time past *were* not a people, but  
*are* now the people of God: which had not obtained mercy, but  
 now have obtained mercy.

DEARLY beloved, I beseech *you*, as strangers and pilgrims, ab-  
 stain from fleshly lusts, which war against the soul; having your  
 conversation honest among the Gentiles: that, whereas they  
 speak against you as evil-doers, they may by *your* good works,  
 which they shall behold, glorify God in the day of visitation.  
 Submit yourselves to every ordinance of man for the Lord's  
 sake: whether it be to the king, as supreme; ' or unto governors,  
 as unto them that are sent by him for the punishment of evil-  
 doers, and for the praise of them that do well: (for so is the will



of God, that with well-doing ye may put to silence the ignorance of foolish men :) as free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God. 'Honor all *men*. Love the brotherhood. Fear God. Honor the king.

SERVANTS, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward. For this is thankful, if a man for conscience toward God endure grief, suffering wrongfully. For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps. 'Who did no sin, neither was guile found in his mouth; 'who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously; who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

LIKEWISE, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation *coupled* with fear. Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel; but *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands, 'even as Sarah obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with *them* according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

FINALLY, *be ye* all of one mind, having compassion one of another; love as brethren, *be* pitiful, *be* courteous; not rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

For he that will love life, and see good days,  
Let him refrain his tongue from evil,  
And his lips that they speak no guile:  
Let him eschew evil, and do good;  
Let him seek peace and ensue it.  
For the eyes of the Lord are over the righteous,  
And his ears are open unto their prayers:  
But the face of the Lord is against them that do evil.

And who *is* he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy *are ye*; and be not afraid of their terror, neither be troubled; but sanctify the LORD God in your hearts;

AND be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. For *it is* better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few (that is, eight) souls, were saved by water: the like figure whereunto, *even* baptism, doth also now save us; (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ; who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him.

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; (for he that hath suffered in the flesh hath ceased from sin;) that he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries; wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*: who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

BUT the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins. 'Use hospitality one to another without grudging. 'As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

IF any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it*, as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever! Amen.

BELOVED, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters. Yet if any man suffer as a CHRISTIAN, let him not be ashamed; but

let him glorify God on this behalf. For the time *is come* that 17  
 judgment must begin at the house of God: and if *it first begin*  
 at us, what shall the end *be* of them that obey not the gospel of  
 God? And if the righteous scarcely be saved, where shall the 18  
 ungodly and the sinner appear? Wherefore, let them that suffer 19  
 according to the will of God, commit the keeping of their souls  
 to *him* in well-doing, as unto a faithful Creator.

THE elders which are among you I exhort, who am also an 5  
 elder, and a witness of the sufferings of Christ, and also a par-  
 taker of the glory that shall be revealed: feed the flock of God 2  
 which is among you, taking the oversight *thereof*, not by con-  
 straint, but willingly; not for filthy lucre, but of a ready mind:  
 neither as being lords over *God's* heritage, but being ensamples 3  
 to the flock: and when the chief Shepherd shall appear, ye shall 4  
 receive a crown of glory that fadeth not away. Likewise, ye 5  
 younger, submit yourselves unto the elder. Yea, all *of you* be  
 subject one to another, and be clothed with humility:

For God resisteth the proud,  
 And giveth grace to the humble.

Humble yourselves therefore under the mighty hand of God, 6  
 that he may exalt you in due time. Casting all your care upon 7  
 him; for he careth for you.

BE sober, be vigilant; because your adversary the Devil, as a 8  
 roaring lion, walketh about, seeking whom he may devour: whom 9  
 resist stedfastly in the faith, knowing that the same afflictions are  
 accomplished in your brethren that are in the world. But the 10  
 God of all grace, who hath called us unto his eternal glory by  
 Christ Jesus, after that ye have suffered awhile, make you per-  
 fect, stablish, strengthen, settle *you*. To him *be* glory and domin- 11  
 ion for ever and ever! Amen.

By Silvanus, a faithful brother unto you, as I suppose, I have 12  
 written briefly, exhorting, and testifying that this is the true grace  
 of God wherein ye stand. The *church that is* at Babylon, elected 13  
 together with *you*, saluteth you; and *so doth* Marcus my son.  
 'Greet ye one another with a kiss of charity. Peace *be* with you 14  
 all that are in Christ Jesus. Amen.

## THE SECOND EPISTLE OF PETER.

**SIMON PETER**, a servant and an Apostle of Jesus Christ, 1  
 to them that have obtained like precious faith with us through  
 the righteousness of God and our Savior Jesus Christ: Grace and 2  
 peace be multiplied unto you through the knowledge of God,  
 and of Jesus our Lord.

ACCORDING as his divine power hath given unto us all 3  
 things that *pertain* unto life and godliness, through the know-  
 ledge of him that hath called us to glory and virtue: whereby 4  
 are given unto us exceeding great and precious promises; that

by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; ' and to knowledge, temperance; and to temperance, patience; and to patience, godliness; ' and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make *you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.* But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

WHEREFORE I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth. Yea, I think it meet, so long as I am in this tabernacle, to stir you up by putting *you* in remembrance; knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his Majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory,

'This is my beloved Son, in whom I am well pleased.'

And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were moved by the Holy Ghost.*

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction: and many shall follow their pernicious ways; (by reason of whom the way of truth shall be evil spoken of,) and through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned *them* with



an overthrow, making *them* an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;) the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, self-willed; they are not afraid to speak evil of dignities: whereas, angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption: and shall receive the reward of unrighteousness, *as they* that count it pleasure to riot in the day-time: spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; 'but was rebuked for his iniquity: (the dumb ass, speaking with man's voice, forbade the madness of the prophet.) These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of... corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. But it is happened unto them, according to the true proverb,

The dog is turned to his own vomit again;

and,

The sow that was washed, to her wallowing in the mire.

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the Apostles of the Lord and Savior: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 'and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of



the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing then that* all these things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

WHEREFORE, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, and account *that* the long-suffering of our Lord is salvation: even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing that ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness: but grow in grace, and *in* the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and for ever! Amen.

## THE FIRST EPISTLE OF JOHN.

**THAT** which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the WORD OF LIFE: (for the LIFE was manifested, and we have seen *it*, and bear witness, and show unto you that ETERNAL LIFE which was with the Father, and was manifested unto us:) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full.

THIS then is the message which we have heard of him, and 5  
 declare unto you, that God is light, and in him is no darkness at 6  
 all. If we say that we have fellowship with him, and walk in 7  
 darkness, we lie, and do not the truth: but if we walk in the 8  
 light, as he is in the light, we have fellowship one with another, 9  
 and the blood of Jesus Christ his Son cleanseth us from all sin. 10  
 If we say that we have no sin, we deceive ourselves, and the 11  
 truth is not in us. If we confess our sins, he is faithful and just 12  
 to forgive us *our* sins, and to cleanse us from all unrighteousness. 13  
 If we say that we have not sinned, we make him a liar, and his 14  
 word is not in us.

MY little children, these things write I unto you, that ye sin 2  
 not: and if any man sin, we have an advocate with the Father, 3  
 Jesus Christ the righteous: and he is the propitiation for our sins: 4  
 and not for ours only, but also for *the sins* of the whole world. 5

AND hereby we do know that we know him, if we keep his 3  
 commandments. He that saith, I know him, and keepeth not his 4  
 commandments, is a liar, and the truth is not in him. But whoso 5  
 keepeth his word, in him verily is the love of God perfected: 6  
 hereby know we that we are in him. He that saith he abideth 7  
 in him, ought himself also so to walk, even as he walked. 8

BRETHREN, I write no new commandment unto you, but an 7  
 old commandment which ye had from the beginning. The old 8  
 commandment is the word which ye have heard from the begin- 9  
 ning. Again, a new commandment I write unto you, which 10  
 thing is true in him and in you: because the darkness is past, 11  
 and the true light now shineth. He that saith he is in the light, 12  
 and hateth his brother, is in darkness even until now. He that 13  
 loveth his brother abideth in the light, and there is none occasion 14  
 of stumbling in him. But he that hateth his brother is in dark- 15  
 ness, and walketh in darkness, and knoweth not whither he 16  
 goeth; because the darkness hath blinded his eyes. I write 17  
 unto you, little children, because your sins are forgiven you for 18  
 his name's sake. I write unto you, fathers, because ye have 19  
 known him *that is* from the beginning. I write unto you, young 20  
 men, because ye have overcome the wicked One. I write unto 21  
 you, little children, because ye have known the Father. I have 22  
 written unto you, fathers, because ye have known him *that is* 23  
 from the beginning. I have written unto you, young men, be- 24  
 cause ye are strong, and the word of God abideth in you, and ye 25  
 have overcome the wicked One. Love not the world, neither 26  
 the things *that are* in the world. If any man love the world, the 27  
 love of the Father is not in him. For all that *is* in the world, 28  
 the lust of the flesh, and the lust of the eyes, and the pride of 29  
 life, is not of the Father, but is of the world. And the world 30  
 passeth away, and the lust thereof: but he that doeth the will of 31  
 God abideth for ever.

LITTLE children, it is the last time: and as ye have heard that 18  
 antichrist shall come, even now are there many antichrists; 19  
 whereby we know that it is the last time. They went out from 20  
 us, but they were not of us; for if they had been of us, they 21

would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [*but he that acknowledgeth the Son, hath the Father also.*] Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, *even eternal life*. These *things* have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

BEHOLD what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

AND every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil.

WHOSOEVER doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, *who* was of that wicked One, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother, abideth in death. Whosoever hateth his brother, is a murderer:

and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth.

AND hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God, and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment; That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

AND we have seen and do testify, that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth



out fear: because fear hath torment. He that feareth, is not made perfect in love. We love him because he first loved us. 19

If a man say, I love God, and hateth his brother, he is a liar. 20 For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? and this commandment 21 have we from him, That he who loveth God, love his brother also.

WHOSOEVER believeth that Jesus is the Christ, is born of God: 5 and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of 2 God, when we love God, and keep his commandments. For this 3 is the love of God, that we keep his commandments; and his commandments are not grievous. For whatsoever is born of 4 God, overcometh the world; and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh 5 the world, but he that believeth that Jesus is the Son of God?

THIS is he that came by water and blood, *even* Jesus Christ; 6 not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are 7 three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that 8 bear witness in earth, the spirit, and the water, and the blood; and these three agree in one. If we receive the witness of men, 9 the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the 10 Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath 11 given to us eternal life: and this life is in his Son. He that hath 12 the Son, hath life; *and* he that hath not the Son of God, hath not life.

THESE things have I written unto you that believe on the 13 name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 14 And this is the confidence that we have in him, that if we ask any thing according to his will he heareth us: and if we know 15 that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

If any man see his brother sin a sin *which* is not unto death, 16 he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray 17 for it. All unrighteousness is sin; and there is a sin not unto death.

WE know that whosoever is born of God, sinneth not; but he 18 that is begotten of God, keepeth himself, and that wicked One toucheth him not. *And* we know that we are of God, and the 19 whole world lieth in wickedness. And we know that the Son 20 of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, Little children, keep yourselves from idols. Amen.



## THE SECOND EPISTLE OF JOHN.

**THE** elder unto the elect LADY, and her children, whom I **1**  
love in the truth, and not I only, but also all they that have **2**  
known the truth, 'for the truth's sake which dwelleth in us, and **3**  
shall be with us for ever: Grace be with you, mercy *and* peace  
from God the Father, and from the Lord Jesus Christ, the Son of  
the Father, in truth and love.

I REJOICED greatly, that I found of thy children walking in **4**  
truth, as we have received a commandment from the Father. **5**  
And now I beseech thee, lady, not as though I wrote a new com-  
mandment unto thee, but that which we had from the beginning, **6**  
that we love one another. And this is love, that we walk after  
his commandments. 'This is the commandment, That as ye have **7**  
heard from the beginning, ye should walk in it. For many de-  
ceivers are entered into the world, who confess not that Jesus **8**  
Christ is come in the flesh. 'This is a deceiver and an antichrist.  
Look to yourselves, that we lose not those things which we have **9**  
wrought, but that we receive a full reward. Whosoever trans-  
gresseth, and abideth not in the doctrine of Christ, hath not God. **10**  
He that abideth in the doctrine of Christ, he hath both the Fa-  
ther and the Son. If there come any unto you, and bring not **11**  
this doctrine, receive him not into *your* house, neither bid him  
God speed: for he that biddeth him God speed, is partaker of his  
evil deeds.

HAVING many things to write unto you, I would not *write* with **12**  
paper and ink: but I trust to come unto you, and speak face to  
face, that our joy may be full. The children of thy elect sister **13**  
greet thee. Amen.

## THE THIRD EPISTLE OF JOHN.

**THE** elder unto the well-beloved Gaius, whom I love in the **1**  
truth. Beloved, I wish above all things that thou mayest prosper **2**  
and be in health, even as thy soul prospereth. For I re- **3**  
joiced greatly, when the brethren came and testified of the truth  
that is in thee, even as thou walkest in the truth. I have no **4**  
greater joy than to hear that my children walk in truth. Beloved, **5**  
thou doest faithfully whatsoever thou doest to the brethren, and  
to strangers, which have borne witness of thy charity before the **6**  
church: whom if thou bring forward on their journey after a  
godly sort, thou shalt do well, 'because that for his name's sake **7**  
they went forth, taking nothing of the Gentiles. We therefore **8**  
ought to receive such, that we might be fellow-helpers to the  
truth.

I WROTE unto the church : but Diotrephes, who loveth to have 9  
 the pre-eminence among them, receiveth us not. Wherefore, if 10  
 I come, I will remember his deeds which he doeth, prating  
 against us with malicious words : and not content therewith, nei-  
 ther doth he himself receive the brethren, and forbiddeth them  
 that would, and casteth *them* out of the church. Beloved, follow 11  
 not that which is evil, but that which is good. He that doeth  
 good is of God : but he that doeth evil hath not seen God. De- 12  
 metrius hath good report of all *men*, and of the truth itself : yea,  
 and we *also* bear record ; and ye know that our record is true.

I HAD many things to write, but I will not with ink and pen 13  
 write unto thee : but I trust I shall shortly see thee, and we shall 14  
 speak face to face. Peace *be* to thee. Our friends salute thee.  
 Greet the friends by name.

## THE EPISTLE OF JUDE.

JUDE, the servant of Jesus Christ, and brother of James, to 1  
 them that are sanctified by God the Father, and preserved in Je-  
 sus Christ, *and* called. Mercy unto you, and peace, and love, be 2  
 multiplied.

BELOVED, when I gave all diligence to write unto you of the 3  
 common salvation, it was needful for me to write unto you, and  
 exhort *you* that ye should earnestly contend for the faith which 4  
 was once delivered unto the saints. For there are certain men  
 crept in unawares, who were before of old ordained to this con-  
 demnation, ungodly men, turning the grace of our God into  
 lasciviousness, and denying the only Lord God, and our Lord 5  
 Jesus Christ. I will therefore put you in remembrance, though  
 ye once knew this, how that the Lord, having saved the people 6  
 out of the land of Egypt, afterward destroyed them that believed  
 not : and the angels which kept not their first estate, but left 7  
 their own habitation, he hath reserved in everlasting chains un-  
 der darkness unto the judgment of the great day : even as Sodom 8  
 and Gomorrah, and the cities about them in like manner, giving  
 themselves over to fornication, and going after strange flesh, are  
 set forth for an example, suffering the vengeance of eternal fire.  
 Likewise also these *filthy* dreamers defile the flesh, despise do- 9  
 minion, and speak evil of dignities. Yet Michael the archangel,  
 when contending with the Devil, (he disputed about the body of 10  
 Moses,) durst not bring against him a railing accusation, but said,  
 ‘The Lord rebuke thee.’ But these speak evil of those things 11  
 which they know not : but what they know naturally, as brute  
 beasts, in those things they corrupt themselves. Woe unto them !  
 for they have gone in the way of Cain, and ran greedily after 12  
 the error of Balaam for reward, and perished in the gainsaying  
 of Core. These are spots in your Feasts-of-Charity, when they 12  
 feast with you, feeding themselves without fear : clouds *they are*

without water, carried about of winds; trees whose fruit with-  
 ereth, without fruit, twice dead, plucked up by the roots: raging 13  
 waves of the sea, foaming out their own shame; wandering  
 stars, to whom is reserved the blackness of darkness for ever.  
 And Enoch also, the seventh from Adam, prophesied of these, 14  
 saying,

Behold, the Lord cometh with ten thousand of his saints,  
 To execute judgment upon all, 15  
 And to convince all that are ungodly among them,  
 Of all their ungodly deeds,  
 Which they have ungodly committed,  
 And of all their hard *speeches*  
 Which ungodly sinners have spoken against him.

These are murmurers, complainers, walking after their own lusts; 16  
 and their mouth speaketh great swelling *words*, having men's  
 persons in admiration because of advantage. But, beloved, re- 17  
 member ye the words which were spoken before of the Apostles  
 of our Lord Jesus Christ; how that they told you there should be 18  
 mockers in the last time, who should walk after their own un-  
 godly lusts.

THESE be they who separate themselves, sensual, having not 19  
 the Spirit. But ye, beloved, building up yourselves on your most 20  
 holy faith, praying in the Holy Ghost, 'keep yourselves in the 21  
 love of God, looking for the mercy of our Lord Jesus Christ unto  
 eternal life. And of some have compassion, making a differ- 22  
 ence: and others save with fear, pulling *them* out of the fire; 23  
 hating even the garment spotted by the flesh.

Now unto him that is able to keep you from falling, and to 24  
 present *you* faultless before the presence of his glory with ex-  
 ceeding joy, 'to the only wise God our Savior, *be* glory and ma- 25  
 jesty, dominion and power, both now and ever! Amen.

## THE REVELATION OF JOHN.

THE revelation of Jesus Christ, which God gave unto him, to show unto his 1  
 servants things which must shortly come to pass; and he sent and signified *it* 2  
 by his Angel unto his servant JOHN, who bare record of the Word of God, 3  
 and of the testimony of Jesus Christ, and of all things that he saw. Blessed  
 is he that readeth, and they that hear the words of this prophecy, and keep  
 those things which are written therein: for the time is at hand.

JOHN to the seven churches which are in Asia: Grace *be* 4  
 unto you, and peace, from him which is, and which was, and  
 which is to come; and from the seven Spirits which are before  
 his throne; and from Jesus Christ, *who is* the faithful Witness, 5  
 and the First-begotten of the dead, and the Prince of the kings  
 of the earth. Unto him that loved us, and washed us from our  
 sins in his own blood, and hath made us kings and priests unto 6  
 God and his Father; to him *be* glory and dominion for ever and  
 ever. Amen.

Behold, he cometh with clouds, and every eye shall see him, 7  
and they *also* which pierced him: and all kindreds of the earth 8  
shall wail because of him: even so. Amen. I am Alpha and  
Omega, the beginning and the ending, saith the LORD, which is,  
and which was, and which is to come, the Almighty.

I John, who also am your brother, and companion in tribula- 9  
tion, and in the kingdom and patience of Jesus Christ, was in the  
isle that is called Patmos, for the word of God, and for the testi-  
mony of Jesus Christ. I was in the Spirit on the Lord's day, and 10  
heard behind me a great voice, as of a trumpet, 'saying, I am 11  
Alpha and Omega, the first and the last; and, What thou seest,  
write in a book, and send *it* unto the seven churches which are  
in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos,  
and unto Thyatira, and unto Sardis, and unto Philadelphia, and  
unto Laodicea. And I turned to see the voice that spake with 12  
me. And being turned, I saw seven golden candlesticks, 'and in 13  
the midst of the seven candlesticks *one* like unto the Son of man,  
clothed with a garment down to the foot, and girt about the paps  
with a golden girdle; his head and *his* hairs were white like 14  
wool, as white as snow; and his eyes *were* as a flame of fire;  
and his feet like unto fine brass, as if they burned in a furnace; 15  
and his voice as the sound of many waters: and he had in his 16  
right hand seven stars: and out of his mouth went a sharp two-  
edged sword: and his countenance *was* as the sun shineth in his  
strength. 'And when I saw him, I fell at his feet as dead. And 17  
he laid his right hand upon me, saying unto me, Fear not; I am  
the first and the last; '*I am* he that liveth and was dead; and 18  
behold, I am alive for evermore, Amen; and have the keys of  
hell and of death. Write the things which thou hast seen, and 19  
the things which are, and the things which shall be hereafter;  
the mystery of the seven stars which thou sawest in my right 20  
hand, and the seven golden candlesticks. The seven stars are  
the Angels of the seven churches; and the seven candlesticks  
which thou sawest are the seven churches.

Unto the Angel of the church of Ephesus write: 'These 2  
things saith he that holdeth the seven stars in his right hand,  
who walketh in the midst of the seven golden candlesticks; I 2  
know thy works, and thy labor, and thy patience, and how thou  
canst not bear them which are evil; and thou hast tried them  
which say they are Apostles, and are not; and hast found them  
liars: and hast borne, and hast patience, and for my name's sake 3  
hast labored, and hast not fainted. Nevertheless, I have *some-* 4  
*what* against thee, because thou hast left thy first love. Remem- 5  
ber therefore from whence thou art fallen, and repent, and do the  
first works; or else I will come unto thee quickly, and will re-  
move thy candlestick out of his place, except thou repent. But 6  
this thou hast, that thou hatest the deeds of the Nicolaitans,  
which I also hate. He that hath an ear let him hear what the 7  
Spirit saith unto the churches; To him that overcometh will I  
give to eat of the tree of life, which is in the midst of the para-  
dise of God.'

AND unto the Angel of the church in Smyrna write; 'These 8 things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art 9 rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan. Fear none 10 of those things which thou shalt suffer. Behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear 11 what the Spirit saith unto the churches; He that overcometh, shall not be hurt of the second death.'

AND to the Angel of the church in Pergamos write; 'These 12 things saith he which hath the sharp sword with two edges; I 13 know thy works, and where thou dwellest, *even* where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth. But I have 14 a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them 15 that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight 16 against them with the sword of my mouth. He that hath an ear, 17 let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth *it*.'

AND unto the Angel of the church in Thyatira write; 'These 18 things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass; I know thy works, and 19 charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first. Notwithstanding, I have 20 a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, 21 and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children 23 with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the 24 rest in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, (as they speak;) I will put upon you none other burden: but that which ye have *already*, 25 hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a 27 potter shall they be broken to shivers: even as I received of my



Father. 'And I will give him the morning-star. 'He that hath 28  
an ear, let him hear what the Spirit saith unto the churches.'

AND unto the Angel of the church in Sardis write; 'These 3  
things saith he that hath the seven Spirits of God, and the seven  
stars; I know thy works, that thou hast a name that thou livest,  
and art dead. Be watchful, and strengthen the things which 2  
remain, that are ready to die: for I have not found thy works  
perfect before God. Remember therefore how thou hast received 3  
and heard, and hold fast, and repent. If therefore thou shalt not  
watch, I will come on thee as a thief, and thou shalt not know  
what hour I will come upon thee. Thou hast a few names even 4  
in Sardis which have not defiled their garments; and they shall  
walk with me in white: for they are worthy. He that overcom- 5  
eth, the same shall be clothed in white raiment; and I will not  
blot out his name out of the book of life, but I will confess his  
name before my Father, and before his Angels. He that hath an 6  
ear, let him hear what the Spirit saith unto the churches.'

AND to the Angel of the church in Philadelphia write; 'These 7  
things saith he that is holy, he that is true, he that hath the key  
of David, he that openeth, and no man shutteth: and shutteth,  
and no man openeth: 'I know thy works: behold, I have set 8  
before thee an open door, and no man can shut it: for thou hast  
a little strength, and hast kept my word, and hast not denied my  
name. Behold, I will make them of the synagogue of Satan, 9  
which say they are Jews, and are not, but do lie; behold, I will  
make them to come and worship before thy feet, and to know  
that I have loved thee. Because thou hast kept the word of my 10  
patience, I also will keep thee from the hour of temptation, which  
shall come upon all the world, to try them that dwell upon the  
earth. Behold, I come quickly: hold that fast which thou hast, 11  
that no man take thy crown. Him that overcometh, will I make  
a pillar in the temple of my God, and he shall go no more  
out: and I will write upon him the name of my God, and the  
name of the city of my God, *which is* new Jerusalem, which  
cometh down out of heaven from my God: and *I will write upon*  
*him* my new name. He that hath an ear, let him hear what the 13  
Spirit saith unto the churches.'

AND unto the Angel of the church of the Laodiceans write; 14  
'These things saith the Amen, the faithful and true Witness, the  
beginning of the creation of God; I know thy works, that thou 15  
art neither cold nor hot. I would thou wert cold or hot. 'So 16  
then, because thou art lukewarm, and neither cold nor hot, I will  
spue thee out of my mouth. Because thou sayest, I am rich, and 17  
increased with goods, and have need of nothing; and knowest  
not that thou art wretched, and miserable, and poor, and blind,  
and naked; I counsel thee to buy of me gold tried in the fire, 18  
that thou mayest be rich; and white raiment, that thou mayest  
be clothed, and *that* the shame of thy nakedness do not appear;  
and anoint thine eyes with eye-salve that thou mayest see. As 19  
many as I love I rebuke and chasten: be zealous therefore, and  
repent. Behold, I stand at the door, and knock: If any man hear 20

my voice, and open the door, I will come in to him, and will sup  
with him, and he with me. 'To him that overcometh will I grant 21  
to sit with me in my throne, even as I also overcame; and am  
set down with my Father in his throne. He that hath an ear, let 22  
him hear what the Spirit saith unto the churches.'

**AFTER** this I looked, and behold, a door *was* opened in hea- 4  
ven: and the first voice which I heard *was* as it were of a trumpet  
talking with me; which said, Come up hither, and I will show 2  
thee things which must be hereafter. And immediately I was  
in the Spirit: and behold a throne was set in heaven, and *one* sat 3  
on the throne. And he that sat was to look upon like a jasper  
and a sardine stone: and *there was* a rainbow round about the 4  
throne, in sight like unto an emerald. And round about the  
throne *were* four and twenty seats; and upon the seats I saw 4  
four and twenty elders sitting clothed in white raiment; and  
they had on their heads crowns of gold. And out of the throne 5  
proceeded lightnings and thunderings, and voices. And *there*  
*were* seven lamps of fire burning before the throne, which are 6  
the seven Spirits of God. And before the throne, *there was* a sea  
of glass like unto crystal, and in the midst of the throne, and  
round about the throne *were* four beasts full of eyes before and 7  
behind. And the first beast *was* like a lion, and the second beast  
like a calf, and the third beast had a face as a man, and the fourth 8  
beast *was* like a flying eagle. And the four beasts had each of  
them six wings about *him*; and *they were* full of eyes within: 8  
and they rest not day and night, saying,

Holy, holy, holy, LORD God Almighty,  
Which was, and is, and is to come.

And when those beasts give glory, and honor, and thanks to him 9  
that sat on the throne, who liveth for ever and ever, 'the four 10  
and twenty elders fall down before him that sat on the throne,  
and worship him that liveth for ever and ever, and cast their  
crowns before the throne, saying,

Thou art worthy, O LORD, to receive glory, and honor, and power;  
For thou hast created all things,  
And for thy pleasure they are and were created.

**AND** I saw in the right hand of him that sat on the throne a 5  
book written within and on the back side, sealed with seven  
seals. And I saw a strong Angel proclaiming with a loud voice, 2  
Who is worthy to open the book, and to loose the seals thereof?  
And no man in heaven, nor in earth, neither under the earth, 3  
was able to open the book, neither to look thereon. And I wept 4  
much, because no man was found worthy to open, and to read  
the book, neither to look thereon. And one of the elders saith 5  
unto me, 'Weep not: behold, the Lion of the tribe of Juda, the  
Root of David, hath prevailed to open the book, and to loose the 6  
seven seals thereof.' And I beheld, and lo, in the midst of the  
throne, and of the four beasts, and in the midst of the elders, 6  
stood a Lamb as it had been slain, having seven horns, and seven  
eyes, which are the seven Spirits of God sent forth into all the  
earth. And he came and took the book out of the right hand of 7

him that sat upon the throne. And when he had taken the book, 8  
the four beasts, and the four *and* twenty elders fell down before  
the Lamb, having every one of them harps, and golden vials full  
of odors, which are the prayers of saints. And they sung a new 9  
song, saying,

Thou art worthy to take the book, and to open the seals thereof :  
For thou wast slain, and hast redeemed us to God by thy blood,  
Out of every kindred, and tongue, and people, and nation,  
And hast made us unto our God kings and priests : 10  
And we shall reign on the earth.

And I beheld, and I heard the voice of many angels round about 11  
the throne, and the beasts, and the elders : and the number of  
them was ten thousand times ten thousand, and thousands of  
thousands ; saying with a loud voice,

Worthy is the Lamb that was slain,  
To receive power, and riches, and wisdom,  
And strength, and honor, and glory, and blessing. 12

And every creature which is in heaven, and on the earth, and 13  
under the earth, and such as are in the sea, and all that are in  
them, heard I saying,

Blessing, and honor, and glory, and power,  
Be unto him that sitteth upon the throne,  
And unto the Lamb, for ever and ever !

And the four beasts said, Amen ! And the four *and* twenty 14  
elders fell down and worshipped him that liveth for ever and  
ever.

AND I saw when the Lamb opened one of the Seals, and I 6  
heard, as it were the noise of thunder, one of the four beasts,  
saying, Come and see. And I saw, and behold, a white horse : 2  
and he that sat on him had a bow ; and a crown was given unto  
him : and he went forth conquering, and to conquer.

AND when he had opened the second Seal, I heard the second 3  
beast say, Come and see. And there went out another horse *that* 4  
*was* red : and *power* was given to him that sat thereon to take  
peace from the earth, and that they should kill one another : and  
there was given unto him a great sword.

AND when he had opened the third Seal, I heard the third 5  
beast say, Come and see. And I beheld, and lo, a black horse ;  
and he that sat on him had a pair of balances in his hand. And 6  
I heard a voice in the midst of the four beasts say, A measure of  
wheat for a penny, and three measures of barley for a penny ;  
and *see* thou hurt not the oil and the wine.

AND when he had opened the fourth Seal, I heard the voice 7  
of the fourth beast say, Come and see. And I looked, and be- 8  
hold, a pale horse : and his name that sat on him was Death, and  
Hell followed with him. And power was given unto them over  
the fourth part of the earth, to kill with sword, and with hun-  
ger, and with death, and with the beasts of the earth.

AND when he had opened the fifth Seal, I saw under the altar 9  
the souls of them that were slain for the word of God, and for  
the testimony which they held ; and they cried with a loud 10  
voice, saying, ' How long, O LORD, holy and true, dost thou not  
judge and avenge our blood on them that dwell on the earth ?'

And white robes were given unto every one of them: and it 11  
was said unto them, that they should rest yet for a little season,  
until their fellow-servants also and their brethren, that should be  
killed as they *were*, should be fulfilled.

AND I beheld when he had opened the sixth Seal, and lo, there 12  
was a great earthquake; and the sun became black as sackcloth  
of hair, and the moon became as blood, 'and the stars of heaven 13  
fell unto the earth, even as a fig-tree casteth her untimely figs,  
when she is shaken of a mighty wind. And the heaven departed 14  
as a scroll when it is rolled together; and every mountain and  
island were moved out of their places. And the kings of the 15  
earth, and the great men, and the rich men, and the chief cap-  
tains, and the mighty men, and every bond-man, and every free-  
man, hid themselves in the dens and in the rocks of the moun-  
tains, 'and said to the mountains and rocks, 'Fall on us, and hide 16  
us from the face of him that sitteth on the throne, and from the  
wrath of the Lamb: for the great day of his wrath is come; and 17  
who shall be able to stand?'

AND after these things I saw four Angels standing on the four 7  
corners of the earth, holding the four winds of the earth, that the  
wind should not blow on the earth, nor on the sea, nor on any  
tree. And I saw another Angel ascending from the east, having 2  
the seal of the living God: and he cried with a loud voice to the  
four Angels, to whom it was given to hurt the earth, and the sea,  
'saying, 'Hurt not the earth, neither the sea, nor the trees, till we 3  
have sealed the servants of our God in their foreheads.' And I 4  
heard the number of them which were sealed: *and there were*  
*sealed an hundred and forty and four thousand of all the tribes*  
*of the children of Israel: of the tribe of Juda were sealed twelve 5*  
*thousand: of the tribe of Reuben were sealed twelve thousand:*  
*of the tribe of Gad were sealed twelve thousand: of the tribe of 6*  
*Aser were sealed twelve thousand: of the tribe of Nephthalim*  
*were sealed twelve thousand: of the tribe of Manasses were*  
*sealed twelve thousand: of the tribe of Simeon were sealed 7*  
*twelve thousand: of the tribe of Levi were sealed twelve thou-*  
*sand: of the tribe of Issachar were sealed twelve thousand:*  
*'of the tribe of Zabulon were sealed twelve thousand: of the 8*  
*tribe of Joseph were sealed twelve thousand: of the tribe of*  
*Benjamin were sealed twelve thousand.*

AFTER this, I beheld, and lo, a great multitude, which no man 9  
could number, of all nations, and kindreds, and people, and  
tongues, stood before the throne, and before the Lamb, clothed  
with white robes, and palms in their hands; and cried with a 10  
loud voice, saying,

Salvation to our God which sitteth upon the throne, and unto the Lamb.

And all the Angels stood round about the throne, and *about* the 11  
elders and the four beasts, and fell before the throne on their  
faces, and worshipped God, saying,

Amen! Blessing, and glory, and wisdom,  
And thanksgiving, and honor, and power, and might,  
Be unto our God for ever and ever! Amen.

12

And one of the elders answered, saying unto me, What are 13  
these which are arrayed in white robes? and whence came  
they? 'And I said unto him, Sir, thou knowest. And he said 14  
unto me, 'These are they which came out of great tribulation,  
and have washed their robes, and made them white in the blood  
of the Lamb. Therefore are they before the throne of God, and 15  
serve him day and night in his temple: and he that sitteth on the  
throne shall dwell among them. They shall hunger no more, 16  
neither thirst any more; neither shall the sun light on them, nor  
any heat. For the Lamb which is in the midst of the throne 17  
shall feed them, and shall lead them unto living fountains of  
waters: and God shall wipe away all tears from their eyes.'

AND when he had opened the seventh Seal, there was silence 8  
in heaven about the space of half an hour.

AND I saw the seven Angels which stood before God; and 2  
to them were given seven trumpets. And another Angel came 3  
and stood at the altar, having a golden censer; and there was  
given unto him much incense, that he should offer *it* with the  
prayers of all saints upon the golden altar which was before the  
throne. And the smoke of the incense, *which came* with the 4  
prayers of the saints, ascended up before God out of the Angel's  
hand. And the Angel took the censer, and filled it with fire of 5  
the altar, and cast *it* into the earth: and there were voices, and  
thunderings, and lightnings, and an earthquake. And the seven 6  
Angels which had the seven trumpets prepared themselves to  
sound.

THE first Angel sounded, and there followed hail and fire 7  
mingled with blood, and they were cast upon the earth: and  
the third part of trees was burnt up, and all green grass was  
burnt up.

AND the second Angel sounded, and as it were a great moun- 8  
tain burning with fire was cast into the sea: and the third part  
of the sea became blood; and the third part of the creatures 9  
which were in the sea, and had life, died; and the third part of  
the ships were destroyed.

AND the third Angel sounded, and there fell a great star from 10  
heaven, burning as it were a lamp, and it fell upon the third part  
of the rivers, and upon the fountains of waters. And the name 11  
of the star is called Wormwood: and the third part of the waters  
became wormwood; and many men died of the waters, because  
they were made bitter.

AND the fourth Angel sounded, and the third part of the sun 12  
was smitten, and the third part of the moon, and the third part  
of the stars; so as the third part of them was darkened, and the  
day shone not for a third part of it, and the night likewise. And 13  
I beheld, and heard an Angel flying through the midst of hea-  
ven, saying with a loud voice, 'Woe, woe, woe, to the inhabitants  
of the earth, by reason of the other voices of the trumpet of the  
three Angels, which are yet to sound!'

AND the fifth Angel sounded, and I saw a star fall from hea- 9  
ven unto the earth: and to him was given the key of the bottom-



less pit. And he opened the bottomless pit; and there arose a 2  
 smoke out of the pit, as the smoke of a great furnace; and the  
 sun and the air were darkened by reason of the smoke of the  
 pit. And there came out of the smoke locusts upon the earth: 3  
 and unto them was given power, as the scorpions of the earth  
 have power. And it was commanded them that they should not 4  
 hurt the grass of the earth, neither any green thing, neither any  
 tree; but only those men which have not the seal of God in their  
 foreheads. And to them it was given that they should not kill 5  
 them, but that they should be tormented five months: and their  
 torment *was* as the torment of a scorpion, when he striketh a  
 man. And in those days shall men seek death, and shall not 6  
 find it; and shall desire to die, and death shall flee from them.  
 And the shapes of the locusts *were* like unto horses prepared 7  
 unto battle; and on their heads *were* as it were crowns like gold,  
 and their faces *were* as the faces of men, 'and they had hair as 8  
 the hair of women, and their teeth were as *the teeth* of lions, 'and 9  
 they had breast-plates, as it were breast-plates of iron; and the  
 sound of their wings *was* as the sound of chariots of many horses  
 running to battle. And they had tails like unto scorpions, and 10  
 there were stings in their tails: and their power *was* to hurt men  
 five months. And they had a king over them, *which is* the Angel 11  
 of the bottomless pit, whose name in the Hebrew tongue is Abad-  
 don, but in the Greek tongue hath *his* name Apollyon. One woe 12  
 is past; *and* behold, there come two woes more hereafter.

AND the sixth Angel sounded, and I heard a voice from the 13  
 four horns of the golden altar which is before God, saying to the 14  
 sixth Angel which had the trumpet, Loose the four Angels which  
 are bound in the great river Euphrates. And the four Angels 15  
 were loosed, which were prepared for an hour, and a day, and a  
 month, and a year, for to slay the third part of men. And the 16  
 number of the army of the horsemen *were* two hundred thousand  
 thousand: and I heard the number of them. And thus I saw 17  
 the horses in the vision, and them that sat on them, having breast-  
 plates of fire, and of jacinth, and brimstone: and the heads of  
 the horses *were* as the heads of lions; and out of their mouths  
 issued fire, and smoke, and brimstone. By these three was the 18  
 third part of men killed, by the fire and by the smoke, and by  
 the brimstone, which issued out of their mouths. For their 19  
 power is in their mouth, and in their tails: for their tails *were*  
 like unto serpents, and had heads, and with them they do hurt.  
 And the rest of the men which were not killed by these plagues 20  
 yet repented not of the works of their hands, that they should  
 not worship devils, and idols of gold, and silver, and brass, and  
 stone, and of wood: which neither can see, nor hear, nor walk:  
 neither repented they of their murders, nor of their sorceries, nor 21  
 of their fornication, nor of their thefts.

AND I saw another mighty Angel come down from heaven, 10  
 clothed with a cloud: and a rainbow *was* upon his head, and his  
 face *was* as it were the sun, and his feet as pillars of fire; and he 2  
 had in his hand a little book open: and he set his right foot upon

the sea, and *his* left foot on the earth, 'and cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the Angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

AND the voice which I heard from heaven spake unto me again, and said, 'Go, *and* take the little book which is open in the hand of the Angel which standeth upon the sea and upon the earth.' And I went unto the Angel, and said unto him, 'Give me the little book.' And he said unto me, 'Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.' And I took the little book out of the Angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, 'Thou must prophesy again before many peoples, and nations, and tongues, and kings.'

AND there was given me a reed like unto a rod: and the Angel stood, saying, 'Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.' These are the two olive-trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth. And after three days and a half the Spirit of life from

God entered into them, and they stood upon their feet: and great fear fell upon them which saw them. And they heard a great voice from heaven, saying unto them, 'Come up hither.' And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; and behold, the third woe cometh quickly.

AND the seventh Angel sounded; and there were great voices in heaven, saying,

The kingdoms of this world are become  
The kingdoms of our Lord, and of his Christ;  
And he shall reign for ever and ever.

And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 'saying,

We give thee thanks, O LORD God Almighty,  
Which art, and wast, and art to come;  
Because thou hast taken to thee thy great power, and hast reigned.  
And the nations were angry, and thy wrath is come,  
And the time of the dead, that they should be judged,  
And that thou shouldest give reward unto thy servants the prophets,  
And to the saints, and them that fear thy name, small and great;  
And shouldest destroy them which destroy the earth.

AND the temple of God was opened in heaven, and there were seen in his temple the Ark of his Testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

AND there appeared a great wonder in heaven; a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she, being with child, cried, travailing in birth, and pained to be delivered.

AND there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

AND there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven,

Now is come salvation, and strength,  
And the kingdom of our God, and the power of his Christ:  
For the Accuser of our brethren is cast down,  
Which accused them before our God day and night.

And they overcame him by the blood of the Lamb,  
 And by the word of their testimony ;  
 And they loved not their lives unto the death.  
 Therefore rejoice, ye heavens, and ye that dwell in them.  
 Woe to the inhabitants of the earth, and of the sea,  
 For the Devil is come down unto you,  
 Having great wrath,  
 Because he knoweth that he hath but a short time.

AND when the dragon saw that he was cast unto the earth, he  
 persecuted the woman which brought forth the man-child. And  
 to the woman were given two wings of a great eagle, that she  
 might fly into the wilderness, into her place, where she is nour-  
 ished for a time, and times, and half a time, from the face of the  
 serpent. And the serpent cast out of his mouth water as a flood,  
 after the woman, that he might cause her to be carried away of  
 the flood. And the earth helped the woman; and the earth  
 opened her mouth, and swallowed up the flood which the dragon  
 cast out of his mouth. And the dragon was wroth with the  
 woman, and went to make war with the remnant of her seed,  
 which keep the commandments of God, and have the testimony  
 of Jesus Christ.

AND I stood upon the sand of the sea, and saw a Beast rise up  
 out of the sea, having seven heads and ten horns, and upon his  
 horns ten crowns, and upon his heads the name of blasphemy.  
 And the Beast which I saw was like unto a leopard, and his feet  
 were as *the feet* of a bear, and his mouth as the mouth of a lion:  
 and the dragon gave him his power, and his seat, and great au-  
 thority. And I saw one of his heads as it were wounded to  
 death; and his deadly wound was healed: and all the world  
 wondered after the Beast. And they worshipped the dragon,  
 which gave power unto the Beast: and they worshipped the  
 Beast, saying, Who is like unto the Beast? who is able to make  
 war with him? And there was given unto him a mouth speak-  
 ing great things and blasphemies; and power was given unto  
 him to continue forty and two months. And he opened his  
 mouth in blasphemy against God, to blaspheme his name, and  
 his tabernacle, and them that dwell in heaven. And it was given  
 unto him to make war with the saints, and to overcome them:  
 and power was given him over all kindreds, and tongues, and  
 nations. And all that dwell upon the earth shall worship him,  
 whose names are not written in the book of life of the Lamb slain  
 from the foundation of the world. If any man have an ear, let  
 him hear. He that leadeth into captivity, shall go into captivity:  
 he that killeth with the sword, must be killed with the sword.  
 Here is the patience and the faith of the saints.

AND I beheld another Beast coming up out of the earth, and  
 he had two horns like a lamb, and he spake as a dragon. And  
 he exerciseth all the power of the first Beast before him, and  
 causeth the earth and them which dwell therein, to worship the  
 first Beast, whose deadly wound was healed. And he doeth  
 great wonders, so that he maketh fire come down from heaven  
 on the earth, in the sight of men, and deceiveth them that dwell  
 on the earth by *the means* of those miracles which he had power

to do in the sight of the Beast; saying to them that dwell on the earth, that they should make an image to the Beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the Beast, that the image of the Beast should both speak, and cause that as many as would not worship the image of the Beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name. Here is wisdom: let him that hath understanding count the number of the Beast: for it is the number of a man; and his number is Six hundred threescore and six.

AND I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four Beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, *being* the first-fruits unto God and to the Lamb: 'and in their mouth was found no guile: for they are without fault before the throne of God.

AND I saw another Angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 'saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

AND there followed another Angel, saying, Babylon is fallen! is fallen! that great city! because she made all nations drink of the wine of the wrath of her fornication. And the third Angel followed them, saying with a loud voice, 'If any man worship the Beast and his image, and receive *his* mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the Beast and his image, and whosoever receiveth the mark of his name.' Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven, saying unto me, 'Write, Blessed *are* the dead which die in the Lord from henceforth, Yea,' saith the Spirit, 'that they may rest from their labors; and their works do follow them.'



AND I looked, and behold, a white cloud, and upon the cloud 14  
*one* sat like unto the Son of man, having on his head a golden  
 crown, and in his hand a sharp sickle.

AND another Angel came out of the temple, crying with a loud 15  
 voice to him that sat on the cloud, 'Thrust in thy sickle, and  
 reap: for the time is come for thee to reap; for the harvest of  
 the earth is ripe.' And he that sat on the cloud thrust in his 16  
 sickle on the earth; and the earth was reaped.

AND another Angel came out of the temple which is in hea- 17  
 ven, he also having a sharp sickle. And another Angel came 18  
 out from the altar, which had power over fire; and cried with a  
 loud cry to him that had the sharp sickle, saying, 'Thrust in thy  
 sharp sickle, and gather the clusters of the vine of the earth;  
 for her grapes are fully ripe.' And the Angel thrust in his sickle 19  
 into the earth, and gathered the vine of the earth, and cast *it* into  
 the great wine-press of the wrath of God. And the wine-press 20  
 was trodden without the city, and blood came out of the wine-  
 press, even unto the horse-bridles, by the space of a thousand  
 and six hundred furlongs.

AND I saw another sign in heaven, great and marvellous, 15  
 seven Angels having the seven last plagues; for in them is filled  
 up the wrath of God. And I saw as it were a sea of glass mingled 2  
 with fire; and them that had gotten the victory over the Beast,  
 and over his image, and over his mark, *and* over the number of  
 his name, stand on the sea of glass, having the harps of God.  
 And they sing the song of Moses the servant of God, and the 3  
 song of the Lamb, saying;

Great and marvellous *are* thy works, Lord God Almighty!

Just and true *are* thy ways, thou King of saints;

Who shall not fear thee, O Lord, and glorify thy name?

For *thou* only art Holy:

For all nations shall come and worship before thee;

For thy judgments are made manifest.

4

And after that I looked, and behold, the Temple of the Taber- 5  
 nacle of the Testimony in heaven was opened; and the seven 6  
 Angels came out of the temple, having the seven plagues, clothed  
 in pure and white linen, and having their breasts girded with  
 golden girdles. And one of the four Beasts gave unto the seven 7  
 Angels seven golden vials full of the wrath of God, who liveth  
 for ever and ever. And the temple was filled with smoke from 8  
 the glory of God, and from his power; and no man was able to  
 enter into the temple, till the seven plagues of the seven Angels  
 were fulfilled.

AND I heard a great voice out of the temple, saying to the 16  
 seven Angels, Go your ways, and pour out the vials of the wrath  
 of God upon the earth. And the first went, and poured out his 2  
 vial upon the earth: and there fell a noisome and grievous sore  
 upon the men which had the mark of the Beast, and *upon* them  
 which worshipped his image.

AND the second Angel poured out his vial upon the sea; and 3  
 it became as the blood of a dead *man*: and every living soul  
 died in the sea.

AND the third Angel poured out his vial upon the rivers and 4  
fountains of waters: and they became blood. And I heard the 5  
Angel of the waters say, 'Thou art righteous, O LORD, which 6  
art, and wast, and shalt be, because thou hast judged thus: for 7  
they have shed the blood of saints and prophets, and thou hast 7  
given them blood to drink; for they are worthy.' And I heard  
another out of the altar say, Even so, LORD God Almighty, true  
and righteous *are* thy judgments.

AND the fourth Angel poured out his vial upon the sun; and 8  
power was given unto him to scorch men with fire. And men 9  
were scorched with great heat, and blasphemed the name of  
God, which hath power over these plagues: and they repented  
not to give him glory.

AND the fifth Angel poured out his vial upon the seat of the 10  
Beast; and his kingdom was full of darkness; and they gnawed 11  
their tongues for pain, 'and blasphemed the God of heaven, be-  
cause of their pains and their sores, and repented not of their  
deeds.

AND the sixth Angel poured out his vial upon the great river 12  
Euphrates; and the water thereof was dried up, that the way of 13  
the kings of the east might be prepared. And I saw three un-  
clean spirits like frogs *come* out of the mouth of the dragon, and 14  
out of the mouth of the Beast, and out of the mouth of the false  
prophet. For they are the spirits of devils, working miracles, 14  
*which* go forth unto the kings of the earth, and of the whole  
world, to gather them to the battle of that great day of God Al-  
mighty. - 'Behold, I come as a thief. Blessed is he that watch- 15  
eth, and keepeth his garments, lest he walk naked, and they see  
his shame.' - And he gathered them together into a place called 16  
in the Hebrew tongue Armageddon.

AND the seventh Angel poured out his vial into the air; and 17  
there came a great voice out of the temple of heaven, from the  
throne, saying, It is done. And there were voices, and thunders, 18  
and lightnings; and there was a great earthquake, such as was  
not since men were upon the earth, so mighty an earthquake,  
*and* so great. And the great city was divided into three parts, 19  
and the cities of the nations fell: and great Babylon came in  
remembrance before God, to give unto her the cup of the wine  
of the fierceness of his wrath. And every island fled away, and 20  
the mountains were not found. And there fell upon men a great 21  
hail out of heaven, *every stone* about the weight of a talent: and  
men blasphemed God because of the plague of the hail; for the  
plague thereof was exceeding great.

AND there came one of the seven Angels which had the 17  
seven vials, and talked with me, saying unto me, Come hither;  
I will show unto thee the judgment of the great whore that sit-  
teth upon many waters; with whom the kings of the earth have 2  
committed fornication, and the inhabitants of the earth have been  
made drunk with the wine of her fornication. So he carried me 3  
away in the spirit into the wilderness: and I saw a woman sit  
upon a scarlet-colored beast, full of names of blasphemy, having

seven heads and ten horns. And the woman was arrayed in 4  
purple and scarlet-color, and decked with gold and precious  
stones and pearls, having a golden cup in her hand full of abomi-  
nations and filthiness of her fornication: and upon her forehead 5  
was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER  
OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the 6  
woman drunken with the blood of the saints, and with the blood  
of the martyrs of Jesus: and when I saw her, I wondered with  
great admiration. And the Angel said unto me, Wherefore didst 7  
thou marvel? I will tell thee the mystery of the woman, and of  
the beast that carrieth her, which hath the seven heads and ten  
horns. The beast that thou sawest, was, and is not; and shall 8  
ascend out of the bottomless pit, and go into perdition: and they  
that dwell on the earth shall wonder, (whose names were not  
written in the book of life from the foundation of the world,) 9  
when they behold the beast that was, and is not, and yet is. And  
here is the mind which hath wisdom. The seven heads are 10  
seven mountains, on which the woman sitteth. And there are  
seven kings; five are fallen, and one is, and the other is not yet  
come; and when he cometh, he must continue a short space.  
And the beast that was, and is not, even he is the eighth, and is 11  
of the seven, and goeth into perdition. And the ten horns which 12  
thou sawest, are ten kings, which have received no kingdom as  
yet; but receive power as kings one hour with the beast. These 13  
have one mind, and shall give their power and strength unto the  
beast. These shall make war with the Lamb, and the Lamb 14  
shall overcome them: for he is LORD OF LORDS, AND KING OF  
KINGS: and they that are with him, are called, and chosen, and  
faithful. And he saith unto me, The waters which thou sawest, 15  
where the whore sitteth, are peoples, and multitudes, and nations,  
and tongues. And the ten horns which thou sawest upon the 16  
beast, these shall hate the whore, and shall make her desolate  
and naked, and shall eat her flesh, and burn her with fire. For 17  
God hath put in their hearts to fulfil his will, and to agree and  
give their kingdom unto the beast, until the words of God shall  
be fulfilled. And the woman which thou sawest is that great 18  
city, which reigneth over the kings of the earth.

AND after these things I saw another Angel come down from 18  
heaven, having great power; and the earth was lightened with  
his glory. And he cried mightily with a strong voice, saying; 2

Babylon the great is fallen! is fallen!  
And is become the habitation of devils,  
And the hold of every foul spirit,  
And a cage of every unclean and hateful bird:

For all nations have drunk of the wine of the wrath of her fornication,  
And the kings of the earth have committed fornication with her,  
And the merchants of the earth are waxed rich through the abundance of her delicacies.

AND I heard another voice from heaven, saying, 4

Come out of her, my people,  
That ye be not partakers of her sins,  
And that ye receive not of her plagues.  
For her sins have reached unto heaven,  
And God hath remembered her iniquities.  
Reward her even as she rewarded you,

- And double unto her double according to her works :  
 In the cup which she hath filled, fill to her double.  
 How much she hath glorified herself, and lived deliciously, 7  
 So much torment and sorrow give her :  
 For she saith in her heart, I sit a queen,  
 And am no widow, and shall see no sorrow.  
 Therefore shall her plagues come in one day,  
 Death, and mourning, and famine ; 8  
 And she shall be utterly burned with fire :  
 For strong is the LORD God who judgeth her.  
 And the kings of the earth who have committed fornication and lived deliciously 9  
 with her,  
 Shall bewail her, and lament for her,  
 When they shall see the smoke of her burning,  
 Standing afar off for the fear of her torment,  
 Saying, Alas, alas ! that great city Babylon ! that mighty City ! 10  
 For in one hour is thy judgment come !  
 And the merchants of the earth shall weep and mourn over her ; 11  
 For no man buyeth their merchandise any more :  
 The merchandise of gold, and silver, and precious stones, 12  
 And of pearls, and fine linen, and purple,  
 And silk, and scarlet, and all thyine wood,  
 And all manner vessels of ivory,  
 And all manner vessels of most precious wood,  
 And of brass, and iron, and marble, 13  
 And cinnamon, and odors, and ointments, and frankincense,  
 And wine, and oil, and fine flour, and wheat,  
 And beasts, and sheep, and horses,  
 And chariots, and slaves, and souls of men.  
 And the fruits that thy soul lusted after are departed from thee, 14  
 And all things which were dainty and goodly are departed from thee,  
 And thou shalt find them no more at all.  
 The merchants of these things which were made rich by her, 15  
 Shall stand afar off for the fear of her torment, weeping and wailing,  
 And saying, Alas, alas ! that great City, 16  
 That was clothed in fine linen, and purple, and scarlet,  
 And decked with gold, and precious stones, and pearls !  
 For in one hour so great riches is come to naught.  
 And every ship-master, and all the company in ships, 17  
 And sailors, and as many as trade by sea,  
 Stood afar off, and cried when they saw the smoke of her burning, 19  
 Saying, What City is like unto this great City !  
 And they cast dust on their heads, and cried, 19  
 Weeping and wailing, and saying, Alas, alas ! that great City,  
 Wherein were made rich all that had ships in the sea, by reason of her costliness !  
 For in one hour is she made desolate.  
 Rejoice over her, thou heaven, 20  
 And ye holy Apostles and prophets ;  
 For God hath avenged you on her.

And a mighty Angel took up a stone like a great millstone, and 21  
 cast it into the sea, saying,

- Thus with violence shall that great City Babylon be thrown down,  
 And shall be found no more at all.  
 And the voice of harpers, and musicians, and of pipers, and trumpeters, 22  
 Shall be heard no more at all in thee ;  
 And no craftsmen, of whatsoever craft he be,  
 Shall be found any more in thee ;  
 And the sound of a millstone  
 Shall be heard no more at all in thee ;  
 And the light of a candle 23  
 Shall shine no more at all in thee ;  
 And the voice of the bridegroom and of the bride  
 Shall be heard no more at all in thee :  
 For thy merchants were the great men of the earth ;  
 For by thy sorceries were all nations deceived.

And in her was found the blood of prophets, and of saints, and 24  
 of all that were slain upon the earth.

And after these things I heard a great voice of much people 19  
 in heaven, saying,

Alleluia ! Salvation, and glory, and honor, and power, unto the LORD our God :

For true and righteous *are* his judgments :

For he hath judged the great whore,

Which did corrupt the earth with her fornication,

And hath avenged the blood of his servants at her hand.

'And again they said, 'Alleluia !' And her smoke rose up for ever and ever ! And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, 'Amen ; Alleluia !' And a voice came out of the throne, saying, 'Praise our God, all ye his servants, and ye that fear him, both small and great.' And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying,

Alleluia ! for the LORD God omnipotent reigneth.

Let us be glad and rejoice, and give honor to him :

For the marriage of the Lamb is come,

And his Wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white. (For the fine linen is the righteousness of saints.) And he saith unto me, 'Write, Blessed *are* they which are called unto the marriage-supper of the Lamb.' And he saith unto me, 'These are the true sayings of God.' And I fell at his feet to worship him. And he said unto me, See *thou do it* not : I am thy fellow-servant, and of thy brethren that have the testimony of Jesus : worship God. (For the testimony of Jesus is the spirit of prophecy.)

AND I saw heaven opened : and behold, a white horse ; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war : his eyes *were* as a flame of fire, and on his head *were* many crowns, and he had a name written that no man knew, but he himself, 'and he *was* clothed with a vesture dipped in blood, and his name is called The Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations : and he shall rule them with a rod of iron : and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

AND I saw an Angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God, 'that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of



him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh. And I saw **20**  
 an Angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the **2**  
 dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless **3**  
 pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

AND I saw thrones, and they that sat upon them, and judgment **4**  
 was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But **5**  
 the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. 'Blessed and holy **6**  
*is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

AND when the thousand years are expired, Satan shall be **7**  
 loosed out of his prison, and shall go out to deceive the nations **8**  
 which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. And they went up on the breadth of the earth, **9**  
 and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them: and the devil that deceived them was cast into the lake **10**  
 of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

AND I saw a great white throne, and him that sat on it, from **11**  
 whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, **12**  
 stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; **13**  
 and death and hell delivered up the dead which were in them: and they were judged every man according to their works: 'and **14**  
 death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life **15**  
 was cast into the lake of fire.

AND I saw a new heaven and a new earth: for the first hea-**21**  
 ven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming **2**  
 down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, **3**

Behold, the tabernacle of God *is* with men,  
 And he will dwell with them, and they shall be his people,  
 And God himself shall be with them, *and be* their God.  
 And God shall wipe away all tears from their eyes;  
 And there shall be no more death, neither sorrow, nor crying,

**4**

Neither shall there be any more pain :  
For the former things are passed away.

And he that sat upon the throne said, 'Behold, I make all things new.' And he said unto me, 'Write: for these words are true and faithful.' 'And he said unto me, 'It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.'

AND there came unto me one of the seven Angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, 'having the glory of God: and her light *was* like unto a stone most precious, even like a jasper-stone, clear as crystal; and had a wall great and high, *and* had twelve gates, and at the gates twelve Angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb. And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal. And he measured the wall thereof, an hundred *and* forty *and* four cubits, according to the measure of a man, that is, of the Angel. And the building of the wall of it was of jasper: and the city *was* pure gold, like unto clear glass. And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 'the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates *were* twelve pearls; every several gate was of one pearl. And the street of the city *was* pure gold, as it were transparent glass. And I saw no temple therein: for the LORD God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And

the gates of it shall not be shut at all by day : for there shall be  
 no night there. And they shall bring the glory and honor of 26  
 the nations into it. And there shall in no wise enter into it any 27  
 thing that defileth, neither *whatsoever* worketh abomination, or  
*maketh* a lie; but they which are written in the Lamb's book of  
 life. And he showed me a pure river of water of life, clear as 22  
 crystal, proceeding out of the throne of God and of the Lamb.  
 In the midst of the street of it, and on either side of the river, 2  
*was there* the tree of life, which bare twelve *manner* of fruits,  
*and* yielded her fruit every month : and the leaves of the tree  
*were* for the healing of the nations. And there shall be no more 3  
 curse : but the throne of God and of the Lamb shall be in it ;  
 and his servants shall serve him : and they shall see his face ; 4  
 and his name *shall be* in their foreheads. And there shall be no 5  
 night there ; and they need no candle, neither light of the sun ;  
 for the Lord God giveth them light, and they shall reign for  
 ever and ever.

AND he said unto me, 'These sayings *are* faithful and true. 6  
 And the Lord God of the holy prophets sent his Angel to show  
 unto his servants the things which must shortly be done. Behold, 7  
 I come quickly : blessed is he that keepeth the sayings of the  
 prophecy of this book.'

AND I John saw these things, and heard *them*. And when I 8  
 had heard and seen, I fell down to worship before the feet of the  
 Angel which showed me these things. Then saith he unto me, 9  
*See thou do it* not : for I am thy fellow-servant, and of thy brethren  
 the prophets, and of them which keep the sayings of this  
 book : worship God. And he saith unto me, Seal not the sayings 10  
 of the prophecy of this book ; for the time is at hand. He that 11  
 is unjust, let him be unjust still : and he which is filthy, let him  
 be filthy still : and he that is righteous, let him be righteous still :  
 and he that is holy, let him be holy still. And behold, I come 12  
 quickly ; and my reward is with me, to give every man accord-  
 ing as his work shall be. I am Alpha and Omega, the begin- 13  
 ning and the end, the first and the last. Blessed *are* they that 14  
 do his commandments, that they may have right to the tree of  
 life, and may enter in through the gates into the city. For with- 15  
 out *are* dogs, and sorcerers, and whoremongers, and murderers,  
 and idolaters, and whosoever loveth and maketh a lie.

I JESUS have sent mine Angel to testify unto you these things 16  
 in the churches. I am the root and the offspring of David, *and*  
 the bright and morning-star. And the Spirit and the bride say, 17  
 Come. And let him that heareth say, Come. And let him that  
 is athirst come. And whosoever will, let him take the water of  
 life freely.

For I testify unto every man that heareth the words of the 18  
 prophecy of this book, If any man shall add unto these things,  
 God shall add unto him the plagues that are written in this  
 book ; and if any man shall take away from the words of the 19

book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book. He which testifieth these things saith, 20 Surely I come quickly. Amen: Even so, come, Lord Jesus.

THE grace of our Lord Jesus Christ *be* with you all. Amen.

‘Glory to God in the highest heavens;  
‘And on earth peace, good will to men.’

THE END.

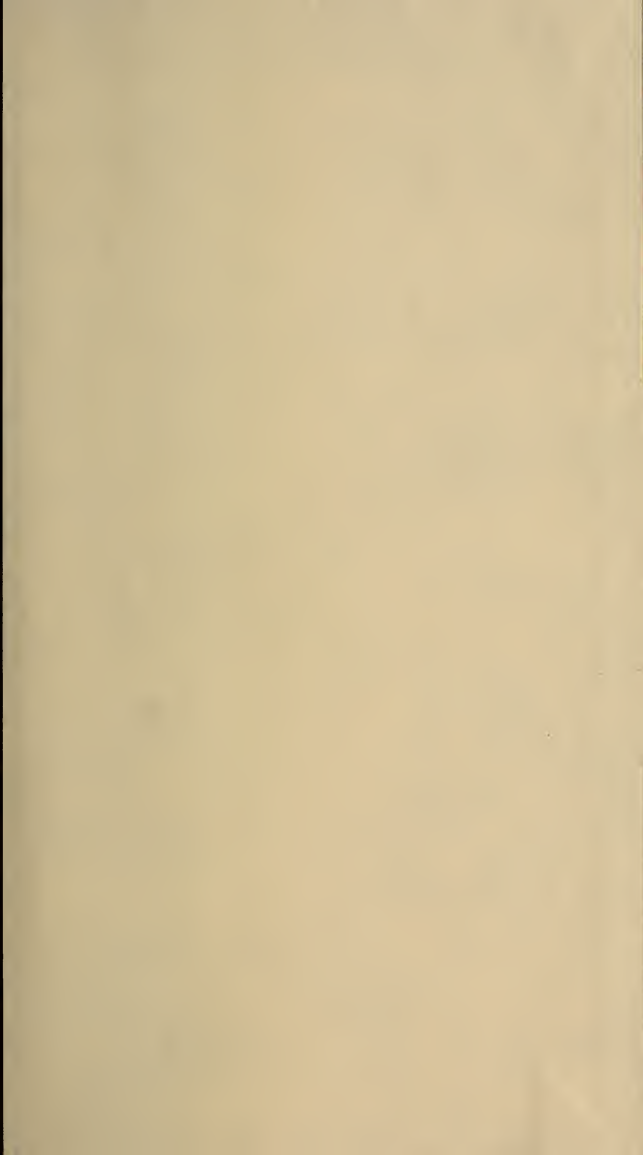
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